

OBSERVATIONS,
NATVRALL
AND
MORALL.

WITH A SHORT TREATISE
of the Numbers, Weights, and Measures,
used by the *Hebrewes*; with the valuation of
them according to the Measures of the
Greekes and Romans.

For the clearing of sundry places of Scripture, in which
these weights and measures are set downe
by way of Allusion.

By Iohn Weemes, of *Lathocker* in *Scotland*,
Preacher of Christs Gospell.



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signe of the three golden Lyons in *Cornehill*, neere the *Royall Exchange*. 1636.

*Recensui hunc Tractatum, cui titulus est, Observations
Morall, & Naturall; qui quidem liber continet 76. folia,
in quibus nihil reperio bonis moribus, aut sana doctrina
contrarium, quò minus cum utilitate imprimatur, modò
intra septem menses proximè sequentes typis mandetur.*

*Ex aedibus Londinensibus
Iun. 13. 1632.*

*Gulielmus Bray
Episcopo Londinensi
à Sacris.*





The Contents of the Chapters and chiefe heads contained in this Booke.

CHAPTER I.

Of the foure Elements. Pag. 1.

CHAP. II.

How the earth hangeth upon nothing. 6

CHAP. III.

That the earth is the basest of the Elements. 13

CHAP. IIII.

Of the situation of the Elements. 16

CHAP. V.

That the waters come from the Sea, and returne to the Sea againe. 24

CHAP. VI.

Whether the Windes have any weight or not? 28

CHAP. VII.

Whether the water or the fire be the more excellent Element? 32

CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it. 37

CHAP. IX.

Of bodies perfectly composed, and first of the mettals. 40

CHAP. IX.

Of the diuers names that gold hath in the Scriptures. 43

CHAP. X.

The blessing of God, and the influence of the heavens, make things fertile below here. 45

CHAP. XI.

Why the Children are sayd to come out of their Fathers thigh. 52

CHAP. XII.

That a woman giveth seed in generation as well as the man. 54

CHAP. XIII.

How old some of Christs predecessors were when they begot children. 56

CHAP.

The Contents.

CHAP. XIII.	
<i>What time the soule animateth the body, and what care the Lord hath of the Child after that he is animated.</i>	62
CHAP. XV.	
<i>In what part of the body the soule lodgeth.</i>	65
CHAP. XVI.	
<i>What things the Midwife doth to the child when it is new borne.</i>	69
CHAP. XVII.	
<i>That the mother should nourish her owne children.</i>	72
CHAP. XVIII.	
<i>Of the weaning of Children.</i>	75
CHAP. XIX.	
<i>Whether the sight or the hearing be the better sense?</i>	78
CHAP. XX.	
<i>Whether the phantasie bringeth forth reall effects?</i>	84
CHAP. XXI.	
<i>How the Hebrewes distingulshod the ages of man.</i>	84
CHAP. XXII.	
<i>Whether death be naturall to man or not?</i>	86

Morall Observations.

CHHP. I.	
<i>Of two evils, the least is to be chosen.</i>	97
CHAP. II.	
<i>Of Friendship.</i>	103
CHAP. III.	
<i>Sinfull love degenerateth into hatred.</i>	110
CHAP. IIII.	
<i>Whether we may exceed the rule of righteousness in well doing or not?</i>	116
CHAP. V.	
<i>Of Liberality.</i>	118
CHAP. VI.	
<i>Of Contentment.</i>	122
CHAP. VII.	
<i>De connexion virtutum.</i>	126
EXERCITAT.	
<i>Of Numbers, Weights, and measures.</i>	129
FINIS.	



NATVRALL

OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30. 4. Who hath ascended up into the heaven, or descended? Who hath gathered the Winds in his fist? Who hath bound all the Waters in a garment? Who hath established all the ends of the earth?



He Hebrewes gather out of this place the foure Elements, three of them set downe here cleere-ly, the winde, the water, and the earth; and the fourth the fire, because it is not clearely seene by us as the rest of the elements, therefore it is compre- hended under the word heaven; and by a contracti- on the Hebrewes contract the foure elements in this word *armang*. The first letter *aleph* standeth for the fire; the second letter *Resh*, for *Ruah* the wind;
 X x the

How the Hebrewes gathered the foure Elements.

אֵשׁ pro א
יְגִישׁ pro נ
אֵר pro ר

aqua מים pro מ
terra עפר pro ע

Reasons proving that
there are foure ele-
ments.

Reason 1.

Regula Philosophorum.

Reason 2.

The spirits, breath,
moysture, and sub-
stance of man, resem-
ble the foure elements.

the third letter *men* for *majn*, the water; the fourth let-
ter *Gnaijn* for *gnaphe* the dust or earth.

*Amos 9.6. It is he that hath founded his troupes [or
bundles] in the earth,* the Hebrewes meane by these
troupes or bundles, the elements, the ayre, the water and
the fire which the Lord hath bound together.

Reasons proving that there are foure elements; first
there is a heaven that moveth and turneth about still,
therefore of necessitie there must be earth resting in the
midst of the Center about the which the heavens are
moved; now when we have found out, that of necessi-
tie there must be the element of the earth, there must be
some element contrary to it which is the fire, other-
waies there should be a great defect in the universe; and
if the earth be cold and dry, then the fire must bee hot
and drie according to the rule of the philosopher, *si con-
sequens sequitur antecedens, consequens cum modo sequi-
tur antecedens cum modo*: but the earth is necessarily
cold and drie, therefore the fire must be necessarily hot
and drie; and there must be two middle elements be-
twixt these two which are contrary, the ayre and the
water, the midst betwixt the two cannot be one; and
as there are two extremes, *hot* in the highest degree,
and *cold* in the highest degree, so there must be one
midst which is temperately hot, and another midst
which is temperately cold.

Whatsoever is found in composed and perfectly
mixed bodyes, the same is found *extra mixtum*, with-
out the thing mixed or composed; example, there are
in man a body and a spirit, therefore there are some
which are spirits onely as Angels, and some bodyes
which are no spirits; in man there are first the spirits, and
when hee dyeth they goe away, and they resemble the
fire: Secondly, there is the ayre which faileth when
the body beginneth to consume, and rot: thirdly, the
moysture

moysture flyeth out of it which is the water; and last of all it is resolved into dust, *natura infinitum renuit, & terminum querit*, and alwayes aymeth at an end, and seeketh by the most compendious way to attaine unto the same, and therefore she hath established but foure principall elements in composition of things, and also resolving the body into foure elements. And as there are foure Latons, one simply highest, another respectively highest, a third simply lowest, and a fourth respectively lowest, so there are foure places: the earth is simply lowest, and the water is respectively lowest, the fire is simply highest, and the ayre respectively highest. Choler in the body of man resembleth the fire, his bloud the ayre, melancholie the earth, and pituite the water: and the foure seasons of the yeare resemble the foure elements, the Winter resembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

God hath situated and placed these elements that they may have a muscalf proportion one to another, the earth lowest as the basse, the fire highest as the triple carying a diapason or eight to the earth: he hath set the water next the earth that it might carry a diapente to the fire, and a diatessaron or tenor to the earth; And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diatessaron to the fire; this perfect harmonic ariseth from the proportionable temperature of the foure first qualities in the elements, dry, hot, cold, moyst, for the chiefe qualitie of the earth is drynesse, and by participation of cold from the water; the chiefe qualitie of the fire is heate and partaketh of the earths drynesse: the water is extreame cold and partaketh of the moysture of the ayre; the ayre is extreame moyst, and partaketh of the heat of the fire, so that there are eight qualities here to make up a diapason

X x 2

foure

The body resolved into foure elements.

Foure elements resembled by the complexion of mans body, and the foure seasons of the yeare.

The elements keepe a muscalf proportion one to another.

The foure qualities of the elements.

four extreame and chiefe, and four remisse and by participation, and their harmony may bee taken up thus:

Bassus, Terra	}	Siccum 1.
		Frigidum 2.
Tenor, aqua	}	Frigidum. 3. Diatessaron.
		humidum. 4.
Contra, aer	}	Humidum. 5. diapente.
		calidum 6
Triplex, ignis	}	calidum 7.
		Siccum. 8. diapason.

The perfection of nature, is to imitate God, and of Art to imitate nature.

How Pythagoras found out the proportion in Musick.

As natures perfection is to imitate God in his first creation, so the greatest perfection of art is to imitate nature. *Pythagoras* did find out the consent of musick by hearing a smith beating upon his Anvill with four hammers being of unequall weight, and that he might find out the difference of the sound, hee weighed the hammers, and he found the heaviest to be twelve pound weight, the lightest six, & the third eight, and the fourth nine according to arithmetical proportion, the first being twice as heave as the second, the fourth carrying a triple proportion to the first, and the third a double proportion, and a halfe to the first; and according to musical proportion the fourth to the first was *diapason*, resembling the water and the fire; the third to the first, and the second to the fourth, are *diapente*; the first to the second, and the third to the fourth are *diatessaron*, respecting the weight of the hammers. *Pythagoras* that he might make Art to imitate nature stretched out four Lute-strings betweene two rootes of trees, and making a bridge betwixt the two just in the midst,

strucke

strucke upon the fourth string it maketh a *diapason*, so to the first; then he made a bridge in the second roome, the third string made a *diapente* to the first: then hee set a bridge betwixt these two bridges, strucke upon the second string, it maketh a *diateffaron* to the first in respect of the stretching out of the strings, as may bee seene here.

Terra. 1.

aqua, *diateffaron*
 air *diapente*
 ignis *diapason*.



The contrarietie betwixt the fire and the earth, the fire is hot and drie, the earth is cold and drie, yet they symbolize in drinesse; the water is cold and moyst, the earth is cold and drie, they symbolize here in coldnesse: the fire is hot and drie, the water is cold and moyst, therefore they symbolize in nothing.

There were three great miracles which the Lord wrought, first when he made the water to come out of the rocke in the wilderness, *Num. 20.8*. Secondly, when the Angel touched the rocke, and the fire came out of it to burne the sacrifice, *Iudg. 6.24*. The third when *Elias* poured water upon the sacrifice, and then made it burne, *1 King. 18.33*. this was a greater miracle than any of the other two, for there is no concord betwixt the water and the fire, as in the other two miracles; for the water and the rocke symbolize in coldnesse although not in drinesse, and the fire and the rocke symbolize in drynesse, although not in coldnesse.

The Lord hath tempered the body of man, of moyst and heate, cold and drie; and that the heate prevaile

What elements symbolize and what not.

Three great miracles in respect of the elements which symbolize not.

The wonderfull temperature of the body of man.

The wonderfull temperature of the bodie of the world.

Conclusion.

God made all things in weight, number, and measure.

not and breed fevers, he tempered it with cold to make up the harmonie; and that the cold prevaile not and breed lethargies, he tempered it with heate; and that the moysture prevaile not & breed hydropfies, he tempered it with drynesse. So the Lord Tempered the great body of the world at the first, and set this contrary to that: when the Lord destroyed the first world with water, this great body dyed of the hydropsie; and when he shall consume it at the latter day with fire, then hee shall burne it as it were with a feaver.

The conclusion of this is, wee must admire the wisdom of God who hath made all things in weight, number and measure, *Wisd. II. 17.* Who hath made all things in weight that the earth and the water should be heaviest, and the ayre and the fire lightest; in number that he hath made two extreame elements and two middle elements; in measure that he hath tempered the hot fire by the ayre and not by the water, for that would have extinguished it, and he hath made the drye earth moyst by the water, and not by the ayre for that would not have moystened it.

CHAP. II.

How the earth hangeth upon nothing.

Iob 26. 7. He hangeth the earth upon nothing; and Psal. 104. 5. Hee settled it upon the foundations thereof.

The best wits have their blemishes.

Salomon saith that dead flees cause the oyntment of the Apothecarieto send forth a stinking savour, *Eccles. 10. 1.* that is, great gifts may be corrupted and stained with some

some notable blemish, as may be seene in that notable and excellent mathematician *Archimedes*, cui magnum ingenium, sed non sine mixtura dementia.

The King of *Syracuse* gave so much gold to make a crowne of it, the gold-smith made a very curious peece of worke of it, but the king suspected that he had mixed some silver with the gold, but was loath to breake the crowne because of the workmanship of it, yet hee was very desirous to know how much silver was in it. *Archimedes* busied himselfe about it a long while, and one day going into a bath even into the middle, he observed how much water his body made to runne over out of the bath, then upon a sudden he leapt out of the bath with joy crying *εὕρηκα, εὕρηκα*, I have found it, I have found it; What doth he then? he tooke a masse of gold and another of silver of equall weight with the crowne, which he putting into a vessell of water, first he observed how much water the gold made the vessell to runne over, and how much water the silver made it to runne over, and thirdly hee marked how much water the crowne made it to runne over: and by the weight of these waters he gathered, how much gold was in the crowne, and how much silver was in it; as for example, put the case that the masse of gold caused twentie pintes to runne over, the crowne twentie foure pintes, and the masse of silver thirtie sixe pintes; divide twelve threetimes, and the quotient shall be three, so that hee found out three parts of the crowne to bee gold, and one silver, as you may see in this prooffe following.

Vitruvius.

The quicke invention of *Archimedes* in finding out the false metal in the crowne.

$$\begin{array}{l}
 \text{Inaequalis} \left\{ \begin{array}{l} \text{masse aurea} \\ \text{coronae} \\ \text{masse argentea} \end{array} \right\} \text{Sext} \left\{ \begin{array}{l} 20 \\ 24 \\ 26 \end{array} \right\} \text{differentia} \left\{ \begin{array}{l} 12 \\ 4 \end{array} \right\} \text{mixtio} \left\{ \begin{array}{l} 3 \\ 1 \end{array} \right\}
 \end{array}$$

X x 4

Pondus

$$\text{Pondus corone} \left\{ \begin{array}{l} 16 \\ 100 \end{array} \right\} \text{mistia} \left\{ \begin{array}{l} \text{auri} \\ \text{argenti} \end{array} \right\} \left\{ \begin{array}{l} 12. 25. \\ 3 \\ 1 \\ 14. 27. \end{array} \right.$$

Archimedes his fond
opinion.

How to know how
many Epha's the bra-
zen sea did containe.

The quadrant of the
Epha will be the cir-
cumference of the
bath.

Was not this an excellent wit in *Archimedes*? but marke how the dead flees putrified the boxe of oyntment. He said, give him a place to stand upon, and he could raise the frame of the whole earth; & if he could raise the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might stand upon nothing.

By this conclusion of *Archimedes* we may learne how many Epha's the brazen sea would containe which *Salamon* made, 1 *King*. 7. 26. first wee must reduce the baths to the brazen sea, it contained two thousand baths, 1 *King*. 3. 4. but 2 *Chro*. 4. it contained three thousand baths: and next we must reduce the dry measure the Epha to the bath. Now that wee may know what every bath contained, wee must consider the frame of the brazen sea, it is said to be thirtie cubits in compasse, ten in the diameter or breadth, and five in the semidiameter or depth. It was not *ovatis* aut *Cylindrica figura*, but like the halfe of a hemisphere or a ball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme, that is, alike in height, length, and breadth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen sea is said to containe *two thousand baths*, 1 *King*. 3. 4. that is, baths made according to the cubicall Epha which is a cubite; and 2 *Chro*. 4. it is said to containe *three thousand baths* made

according to cubicall halfe Epha which is *איתא*,
or the great Palme, so that by the bath here we may
know the greatnesse of the brazen sea. So the tenne
brazen Lavers which *Salomon* made, every one contain-
ed fortie baths, that is, halfe baths, as wee may per-
ceive by their measures, because the text saith, *they were*
four cubites. He hangeth the earth upon nothing, he mea-
sureth the waters with the hollow of his hand, and mea-
sureth the heaven with his span, & comprehendeth the dust of
the earth in a measure, and weigheth the mountaines in
scales and the hills in a ballance, *Esay 40. 12*. He hangeth
the earth upon nothing, hee who made the earth of no-
thing can hang it upon nothing, *Prima principia non*
possunt demonstrari sed illustrari, we cannot give a reason
why the earth hangeth upon nothing, because wee can
goe no higher, but rest here: we may illustrate this, that
it hangeth upon nothing, we may define what the earth
is, and what the Philosophers call *nihil*. wee may
assigne the cause of a cause untill wee come to the first
cause, and there we must rest. Example: These things
which were dedicated to the Temple of the Lord were
hung up upon pinnes fastned in the wall, the wall stood
upon the foundation, the foundation stood upon the
earth, the earth hangeth upon nothing, here we goe not
higher but rest in the power of God that hung it, the
Lord sustained it with his *three fingers* *Esay 40. 12*. and
as we weigh and try the least things in the ballance, so
the Lord weigheth the earth, and if the mathematician
say that the earth is but a point in respect of the hea-
vens, what must the heaven and earth be in respect of
God?

He hangeth the earth upon nothing, *Iob. 26. 7*. *גאל-
בולמה*, which some derive from *beli non*, & ma-
nifest, because it hangeth upon nothing: and the Greekes
translate it *βελι νου*, and others derive it from the
Chalde

What bath s the La-
vers did containe.

God who made the
earth of nothing can
hang it upon nothing.

We must rest in the
first principles, for we
cannot give a cause of
them.

and to ymagine all
signification requirith
well understanding

שלוש

Tribus digitis appendit,
ut vertit Hieronymus.

בלי-נו

non quid

כִּיכָר

fibula chaldaice.

מְכֻנָּה

super bases suas.

The diuels cannot de-
stroy the universe nor
invert the order of it.

ed: ni ilor sum W
w 101 210 210 210 210
101 210 210 210 210

The hanging of the
earth upon nothing is
not a miracle now,

Two conditions re-
quired in a thing to
make it a miracle.

ed: ni
101 210 210 210 210

Chaldee word *balam* constringere, because the earth is bound together as it were with a button, hence comes *belimah* a button; hee that hangerh the earth upon nothing, settled it upon the foundations thereof, *Psalm 104. 5.* [gnal *meunnatha*] super bases suas, *Aquila* Βεβαιωversit: and he that settled the earth upon the foundations of it, is able onely to raise it out of the Center. *Archimedes* was not able to doe this, all the diuels in hel cannot destroy the Vniuerse, they are but a part of the whole, and a part hath no power over the whole; and the Apostle saith, *Heb. 1.* That he hath not put under the feet of the Angels the world, neither can they invert the order of the vniuerse, for as the Philosopher saith, *bonum vniuersi est ordo*, they cannot remove the principal parts of the world, neither can they transerre the elements from one place to another, they cannot stay the course of the Sunne and the Moone, therefore it is but a fable that is written of the witches of *Thessalie* that they could stay the course of the moone.

When God hangerh the earth upon nothing, it is not a miracle, the Philosopher saith, that *elementa non ponderant in locis suis*, but if the earth were heauie in it own Center, and then should hang upon nothing, that were a miracle, as when *Elisha* caused the Axe to swim in the water, *2 King. 6. 6.* because the Axe was heauie of it selfe, therefore this was a miracle in causing it to swim above in the water.

There are two things required in a miracle, first that the cause be an hidden cause altogether, I say, altogether; for if it be hid to some & known to others, then it is not a miracle: example, when a country man seeth the eclipse of the Sunne, the cause of it is hid to him, yet because it is not hid from a Mathematician, therefore it is not a miracle. Againe, these things that are miracles were not appointed by God in the creation

to receive these effects which he worketh immediately in them: the setting of the earth upon nothing is not a miracle in the second respect, because here he worketh according to nature, placing it in the Center. When Christ restored sight to the blind, this was a miracle, because it was not according to gods ordinary course in nature; but when they saw once, their sight could not be called a miraculous sight but naturall, for they saw as wee see; so wee may say, the setting of the earth in *prima constitutione* is miraculous, *sed constituta*, being once settled according to nature, it is not miraculous. God is sayd to set a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once settled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should bind the sea onely by his power, then we should see nothing but onely his power to prayse him for it: but when he doth these things by naturall meanes, here wee are led both to prayse his wisdom and his power.

God when he created the earth, hee made in some places hills and in some places emptie parts to containe the water, but to reduce this inequalitye to an equalite, he weigheth (as the Prophet *Esay* saith *cap. 40. 12.*) *the hills in ballances*, and hee maketh this hill to counterpoise that, and from this equall distribution of the parts setting one against another, he settled the earth in the midst that it is not moved, and lest it should fall no way but to the Center, he made it firme in the lowest parts, and lest one part should fall upon another, he provided that the hills should be poised one against another.

The earth that is the Center is so settled that it cannot be

Before the creation
God did things by his
immediate power, but
nature being settled hee
workes by it.

Why the Lord made
hills and valleyes.

The Lord weighed the
parts of the earth,

The whole earth is,
not shaken with an
earth-quake.

Copernicus error refu-
ted.

The Scripture speak-
eth oftentimes of
things as they ap-
peare to our sense.

bee mooved: there falleth out some particular earth-
quakes here and there, but the whole earth is never sha-
ken with an earthquake: for if the whole were shaken
at once, with an earthquake, then it should follow that
the earth were setled contrarie to the nature of it: for
the nature of the Center, is to be Immoveable: and if
it could be so, then the heavens were turned about that
which is moveable. The earthquake which fell out at
our Lords passion, if it was vniverfall it was a mira-
cle indeed.

God setled the earth upon nothing, then *Copernicus* er-
ror is disproved, who held that the earth moved about,
and that the Sunne stood still: which conceit of his *Salomon*
refuteth *Eccles. 1. The earth standeth for ever, but
the Sunne riseth, and goeth downe, and hasteth to the place
whence it arose.* And if the Sunne stood still and moved
not, what miracle was it then, in *Ioshua's* dayes to make
the Sunne to stand? Therefore to say, that the Sunne
mooveth because it seemeth to move, that were to de-
ny the very knowledge of sense: as if a man should de-
ny the fire to burne. It is true, the Scripture speaketh
sometimes of things as they appeare to our sense, as
Mark saith, *the Sunne did set*, but in the Greeke it is
the dipping, *Mark. 1. 32.* because it seemeth to the peo-
ple to dippe in the sea when it setteth. So it calleth the
Sunne and the Moone, *great lights*, *Gen. 1.* bearing as it
were with the infirmities of the weake people: but when
men see things sensible and feele them, then the Scrip-
ture speaketh of them according as our senses take them
up; and it useth the senses as an argument to prove
things by, as *1 Ioh. 1. 1. That which we have seene with
eyes; that which we have heard, and that which we have
handled, &c. that we declare unto you:* the senses are not
alwayes mistaken then.

Conclusion.

The conclusion of this is; if the earth that hangeth
upon

upon nothing, be so settled that it cannot bee mooved, how much more is the Church settled, which is settled vpon the rocke Christ? In the settling of the earth, Gods power and his wisdom are scene: but in settling of his Church, both his power and his mercy appeare.

Secondly, the Lord establisheth the pillars of the earth that it should not be shaken; *David* alludeth to this. When hee shall be established in his kingdome, hee will establish it and rule in equitie and appoint good magistrates and rulers, who may be justly called, the pillars of the kingdome : before the earth and all the inhabitants thereof were dissolved, but he would establish the pillars of it, *Psal. 75. 3.* and settle the government of it when he came to the kingdome.

In the settling of the earth Gods power is scene, but in the settling of the Church, his power, wisdom and mercy are scene.

Conclusion 2.

Allusion.

CHAP. III.

That the earth is the basest of all the Elements.

Iob. 30. 8. Thou art viler then the earth.

It may seeme that the earth is the most excellent of all the Elements. First, because in the creation, it is sayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secondly, as there is a Paradise in heaven, so there is a Paradise on the earth; but there was never a Paradise found in the water or in the fire. Thirdly, the most excellent element is placed in the most excellent place, but the midst is the most excellent place in which the earth is seated: so hee placed the tree of life in the midst of the garden, as the most excellent place, and Christ walketh in the midst of the seven golden candlestickes, *Revel. 2. 1.*

Fourthly

Some prove that the earth is most excellent.

Reas. 1.

Reas. 2.

Reas. 3.

Reason 4.

Reason 5.

Reasons proving the earth to be the basest of all elements.

Reason. 1.

Reason 2.

Reason 3.

The answer to the former reasons.

Object.

Answ.

Fourthly, the earth is the seate and dwelling place of man the most excellent visible creature, as the heavens are the place for God and his blessed Angels to dwell in. Fifthly, mortall creatures move that they may rest: rest then is more excellent than motion; the rest of the elements are moved, and onely the earth standeth immoveable, she sitteth like a Queene, whereas all the rest are in motion. Sixtly, the men that dwell upon the earth, shew the excellencie of it, they manure the earth, they count the earth their inheritance and delight, they desire to be Lords of the earth, they contend to enlarge their bounds there, the gold & the precious stones come out of the earth, and they who possesse most of it, are Kings and Princes in it.

But these reasons being well considered will not prove the earth to be the most excellent element; for the heaven is the throne of God and the measure of order, and of all simple things most excellent, and the farther that the element is distant from it, the baser it is. But the earth is farthest distant from the heaven; therefore it is the baser element.

Secondly, onely the earth of all the elements, is most opposite to the heavens; and the shadow of it is the beginning of darknesse and night.

Thirdly, if yee will consider heat, of all active qualities, it is most active and befriendeth nature most: purging, attenuating, and elevating: but the earth is opposite to it in all these respects.

In the beginning, God created the heaven, and the earth, Gen. 1. 1. Here the earth is put next the heaven.

This sheweth an imperfection, rather than a perfection in the earth, for here Moses maketh mention of the two first things which were made, heaven and earth, the heaven as the most excellent, and the earth as the basest.

There

There was a paradise upon the earth, but none in the ayre, water or fire.

The reason of this, was because man had an earthly body : and could not dwell in any of the rest of the elements : and the Paradise upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleasant ayre, and sweet waters.

The earth is the resting place of man.

Not as it is the earth simply, but as it is the earth adorned with the rest of the elements, and it is the resting place of his body because there is most earth in it, and because this earthly bodie is nourished in it: but it is not the resting place of the soule ; for it seeketh the things above, *Colos. 3. 2.*

The earth resteth, but the rest of the elements moove ; therefore it is the most excellent.

We may gather, a contrary argument from this : for *motu recto*, by streight motion, bodies are moved to rest that they may attaine to their owne rest, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

The earth is a common mother, and nourisheth all things, therefore most excellent.

It becommeth a rich and fertile mother, borrowing helpes from the rest of the elements : for the earth of it selfe is both dry and barren : and it is not fertile unlesse it bee tempered with the rest of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

The earth is the midst of all the elements.

The Philosopher saith, that there is a double midst, *unum perfectionis, alterum molis*, the heavens are the midst of perfection : from the which as from the heart, the whole is preserved : the earth againe is but
medium

Object.

Ans.

Why a Paradise in earth and not in the rest of the elements.

Object.

Ans.

The earth not the resting place of the body simply.

Object.

Ans.

Object.

Ans.

The earth of it selfe is dry and barren.

Object.

Ans.

Medium { *Perfectionis*
molis.

The earth is not the
midst of perfection,
but the middle place.

Conclusion.

medium molis, it is but like the middle place, it is like the Navell in the body of man: but not like the heart: and if we shall consider the right order of the elements, and the right order, how all the rest hang upon the first; by this consideration the heavens shall be the highest, and the earth shall be the lowest and not in the midst.

The conclusion of this is, seeing the earth is the basest of all the elements, wee should not seeke our contentment in it, neither should we say it is good to bee here, but we should set our affections on things above, *Colos. 3. 2.*

CHAP. III.

Of the situation of the Elements.

Exod. 20. 4. Or in the Water under the earth. De situ Elementorum.

Although the water be said to bee under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore *Ierusalem* is called *umbilicus terra*, *Ezek. 38. 12.* The midst of the Land; and *Tyrus* is sayd to be placed in the heart of the Sea, *Ezek. 28. 8.* The water is sayd to have a heart, and the earth a Navell; as the heart is above the Navell, so the water naturally is above the earth.

When God created the Waters and the earth, at the first they were mixed together as the Wine and the dregs, but the Lord separated them, and hee caused the earth to fall downe like the dregges of the wine, and the water to rise out of the earth to the circumference,

then

then he gathered the waters into one place, *Gen. 1.* called the deepe; whereby the earth and the water, made but one globe, and the earth, being settled as the Center, the water goeth round about it, as the circumference; therefore that position of the Philosophers holds not, that there is ten times more water than earth, for as *Bodin* saith in his *Theatrum naturale*, that the highest hill being measured perpendicularly to the superficies of the water, is not a mile of height above the water, and the deepest place in the ocean is not a mile of depth; therefore there is not so much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the wastnesse of the deepes, and in *Noahs* deluge it was but fiftene cubites above the highest mountaine, therefore there would not bee so much water as earth.

The earth being the Center, and the water the circumference, they make but one Globe which is proved by the eclipse of the Moone, for when she is eclipsed, there is but one shadow cast up both of the water and the earth upon the body of the Sunne.

By the Eclipse we learne foure great secrets in nature, first the distance of the earth from the Sunne; secondly, the distance of the earth from the Moone; thirdly, the distance of the Sunne from the Moone; and fourthly, that the water and the earth make but one Globe.

First, the distance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipse; when the shadow is cast upward from the Sunne, it reacheth to the body of the Moone, and by measuring the shadow, we know the bignesse of the Sunne, the circumference of the earth, and the bignesse of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

Y y

That

There is not so much water as earth.

The earth and the water make but one globe.

Foure great secrets to be learned from the eclipse.

The Sunne is bigger
than the earth.

How to know the di-
stance of the Moone
from the earth.

How to know the di-
stance of the Moone
from the Sunne.

The water and the
earth make but one
globe.

That the Sun is bigger than the earth, the forme of the shadow sheweth this, for it casteth up the shadow to the Moone *Pyramidaliter instar coni*, and if the Sunne were not bigger than the earth, then the shadow would rise up like a pillar in *infinitum*, and then all the planets should be Eclipsed as well as the Moone.

Secondly, by the shadow in the Eclipse wee gather the distance of the Moone from the earth, for the earth Eclipseth no other planet than the Moone, and measure the length of the shadow, and then it will shew what distance the Moone is from us.

Thirdly, by the Eclipse of the Sunne we may know the distance of the Sunne from the Moone, for the Sunne can never be totally eclipsed, because it is both higher and bigger than the Moone; and knowing the bignesse of the bodie, of the Moone; wee may understand what distance there is betwixt the Sunne and the Moone by the parts of the earth that are obscured in the Eclipse, for the eclipse of the Sunne is never universall as that of the Moone, for there may bee an Eclipse in *Persia* or *Iudea* which is not here, and here when it is not there. So measuring the parts of the earth eclipsed, and the bignesse of the shadow of it, wee may gather the height of the Sunne above the Moone.

The fourth thing is, that the water and the earth make but one Globe, because the shadow is but one shadow, as the shadow of the Moone cast downe in the Eclipse of the Sunne is but one shadow; but if the water and the earth were two distinct Globes, then they would cast two shadowes.

By

By measuring the length of these two shadows, we may know the bignesse of the Sun, the Moone, and the Earth.

The Eclipse of the Sunne



The Eclipse of the Moone



1
This shadow sheweth the distance of the Sunne from the Moon.

2
This shadow sheweth the distance of the earth from the moone.

3
This shadow sheweth the distance of the earth from the Sunne.

4
This shadow sheweth that the earth and the water make but one globe.

Y y 2

Although

The water although higher than the earth is not miraculously kept in.

Why the water overfloweth not the earth.

Simile.

Another cause of the drynesse of the earth.

Quest.

Ans.

Whether the drynesse of the earth be naturall to it or not?

Although the water bee higher than the earth, yet it is not miraculously kept within the bounds, but onely by the Law of nature it runneth to the Center.

There is another cause why the earth is drie and the water overfloweth it not, which is the Sunne, who by his light and motion doth heat the moyst parts of the earth and engendreth vapors, which lift up the hils, and make many hollow places in the earth; and then the water finding passage, runneth into the deepes of the earth. When wee knead dough, the heat worketh upon the mixed body the meale, it elevateth and lifteth up some parts of it, and maketh sundrie pores and passages in the leaven fermenting it; so when the Sunne maketh the vapors, they elevate some parts of the earth; and this wayes there is a passage made for the water to runne into the hollow places of the earth, and so to drie the earth.

Secondly, the distance of the heaven from the earth is the cause of the drynesse of the earth, for the elements of themselves being without forme, and receiving their formes from the heavens, because the earth is farthest from the heavens, it most imperfectly taketh the round forme, because it is very drie, and is hardly drawne to the round forme, and the inequalitye of the parts of the earth, maketh that the water overfloweth not the whole earth.

Whether is the drynesse of the earth, naturall to it, or against the nature of it?

It is according to the nature of the universe, because it serveth for a good end, the preservation of many living creatures: for although it seeme that it is naturall for the lighter element to be above, yet in respect of the universe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne
downe

downe, yet lest *vacuum* bee granted it runneth up, and this course is naturall to it in respect of the Universe; and if the drineisse of the Vniverse were altogether violent and not naturall, then it could not continue long, for no violent thing can continue: and moreover if we shall respect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and these which are lowest and neere the Center, to be covered with water.

Hee made the water as the lighter element to goe above; and the earth as the heavier element to be lowest. It was an old opinion of some that the earth did swim in the water, as a ship doth in the Sea, which opinion *Thales Milesius* held, as *Aristot.* sheweth: hence they gathered that there were no antipodes, and that men lived not in another hemisphere, and when one held that there were *Antipodes*, *Bonifacius* who was the Popes Legat in *Germanie*, would have him excommunicated for that, *Iohannes Aventinus*, lib. 3.

The opinion of some who held that the earth did swim in the water.

Arist. lib. 3. de celo cap. 13.

Augustine de civit. dei lib. 16. cap. 19. *Lactantius*, lib. 3. instit. cap. 24.

Obiect.

Ans.

Psal. 136. 6. Who stretched out the earth above the waters.

But *Iob* saith, cap. 26. 7. Hee hangeth the earth upon nothing, and *David*, *Psal.* 104. 5. Who hath founded the earth upon her pillars, *Symmachus*, ἐπὶ τοῖς ὑδασι καὶ ὕδατις super sedes suas. The earth is said to be founded in the water, not that the water is under the earth, but in respect of some parts of it, he hath founded it upon the waters, *gnal* is put *pro* *in* here, as *Mat.* 27. 19. ἐπὶ βήματος in tribunali, *gnal* *pro* *in*; so *Esay* 38. 20. [*gnal* beth *Iehova*,] in domo domini: so *gnal* *pro* ἐπὶ *juxta*, as *Pharao* stood [*gnal* *hajeor*] *juxta* flumen. So *Psal.* 1. as a tree planted [*gnal*] *juxta* rivus: thirdly, *gnal* notat *super eminentiam*, and so the earth is higher than the water for the commoditie of men, and beast, but naturally the water should be above the earth. Lastly, *gnal* is put for *cum* as both the men and the women came, *gnal*, *Exod.* 3. 22. so 2 *Pet.* 3. 5.

pro {
ἐπὶ
super
juxta
cum.

How the earth is said
to be of the water.

Obiect.

Ans.

How the sea is said to
be lower than the
earth.

God hath set bounds
to the sea.

The foolishnesse of
some who have
thought to command
the sea.

the earth is sayd to bee of the water, and by the water, but *Peter* meaneth not that the earth is sustained by the water: so *Noah* is sayd to bee saved *δια το υδατος*, not by the water, but in the water.

But *David* seemeth to make the sea lower than the earth, *Psal. 107. They that goe downe into the Sea.*

If we will compare the coasts and the neereſt ſea, then the Land is higher than the ſea; but if we will compare the Land and the maine ſea, then the ſea is higher than the Land, and therefore the ſea is called *altum*.

The Lord hath ſet bounds to the ſea, and with a compaſſe hath drawne a line how farre the ſea ſhould come. *Circinavit, Job 38. 11. Ier. 5. 22.* Will ye not tremble at my preſence, who hath placed the ſand for the bounds of the ſea? We are to feare him as well in his worke of nature here [for wee ſee both his power and his wiſedome] as we are to feare him when he repreſſeth it onely by miracles.

Xerxes was moſt impudent who tooke upon him to make a bridge over *Helleſpont*, and charged the ſea under paine of diſobedience not to caſt it downe; and threatned that he would ſcourage and whippe the ſea if it did ſo. Theſe princes who aſſayed only to cut the paſſages of *Peloponeſus* where *Corinth* ſtood, as *Claudius Ceſar*, *Demetrius* and *Nero*, could never effectuate this buſineſſe. So *Seoſtratus* & *Darius* went to cut the Land betwixt the Mediterranean ſea, and the red Sea, but they were glad to leave off this worke, leſt the Sea ſhould have overflowed the Land; ſo *Trajan* thought to have cut a paſſage betwixt *Nilus* and the read Sea, but could never effectuate it: all which teach us, that it is the Lord onely who ſetteth bounds to the ſea, and it is hee that ſtoppeth it by his mighty power. The example of *Cannus* King of *England* is memorable for this purpoſe, for when his flatterers flattered him too much (as *Polydore*

Virgil

Virgil testifieth] he caused to bring his chaire of estate to the Sea shore, when it was ebbing, and he sitting in it caused his heraulds to proclaime and to charge the Sea under pain of disobedience that it should not approach to his chaire of estate, but the Sea keeping it ordinarie course, made the King and all his Courtiers to remove; then the King tooke occasion to speake unto these flatterers, after this manner, Ye see that I am but a mortall man, whom neither sea nor winde will obey, therefore learne to feare him who hath power to set bounds to the sea, and to whom both the winde and the sea doth obey, Mark. 4. 36.

The Conclusion of this is, although the water be above the earth, and should overflow it naturally, yet the Lord saith, *this farre thou shalt come and no farther,* Job 38. 11. so the Lord hath set bounds to the pride of the enemies of the Church. David when he speaketh of the waters, Psal. 124. hee called them *aquæ superbia*, [majm hazedonim] and this word Ieremie useth to expresse the proud heart of man, Iere. 49. 6. and the Law useth it when it speaketh of a man, who killeth one in the pride of his heart: the Lord can repress this proud sea, Mark. 4. 39. *The wind ceased, and there was a great calme*, in the Greeke it is more emphaticall ἐπιμασε, hee put a bridle in the mouth of the sea, that it could rage no more: as the Lord can put a bridle in the mouth of the sea, so hee hath a hooke in the nose of the tyrants on the earth, and as he limitateth the waters, so he limitateth the pride of tyrants. In the winter when there are greatest stormes the Lord maketh some Halcyon or calme dayes, that this bird may hatch her young ones: so the Lord in the greatest rage and furie of his enemies can calme the storme, that the Church of God may bring forth children to him, and reserverth some dry place for them.

Conclusion.

מים הזרונים

superbire.
ἐπιμασε α ἰψμος frenum vel capistrum.

God that bridled the sea, can assuage the furie of the enemies of his Church.

CHAP. V.

That the waters come from the sea, and returne to the sea againe.

Eccles. 1. 7. All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.

THe sea is like the Liver in the body, which by the veines sanderh bloud to the whole parts of the body, so doth the sea to all the parts of the earth.

Reasons shewing that the waters come from the sea.

That the waters come from the sea, first it is cleere, for although much water commeth into the sea, yet it increaseth nothing, and the reason of this is, because as much goeth from the Sea as commeth to it; and that of *Ecclesiastes* may be applyed here, *As riches increase so doe they that eat them*; if the Sea receive much, it giveth out as much againe.

נִכְבִּי יַם
fletus maris.

Gods owne testimonie sheweth that the waters come from the sea.

Secondly, Gods testimonie is the greatest prooffe to prove that they come from the sea, *Iob 38. 16. An venisti usque ad fletus maris* [*nibhki jam*] which may be translated *the teares of the sea*: why are they called *the teares of the sea*? because the fountaines come from the depth of the sea, through the earth as teares rickle from the eyes, *Psal. 104. 13. Hee watereth the hils from his chambers*, that is, from the cloudes above, and *vers. 10. Hee sendeth the springs into the vallies which run among the hils*, not onely the waters which fall from the hils, but also these which he sendeth from the veines of the earth. And here most plainly it appeareth, *Eccles. 2. 7. That all the waters come from the sea*, and he who knoweth

eth full well the secrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how these waters turne and winde from the Sea: and he that knoweth *the way of a serpent upon a stone, and the wayes of a man with a maid, and the way of an eagle in the ayre, and the way of a ship in the Sea,* Prov. 30. 19. Knoweth full well these turnings of the waters from the Sea, and how the waters come through the secret passages of the earth, to the *Caspian* sea, although there be no passages seene betwixt them: and as *Jordan* when it runneth into the dead sea runneth by secret passages under the earth to the sea, so doth the waters come by secret passages from the *Mediterranean* sea to the *Caspian* sea, and backe againe.

In the depth of the earth there are hollow places which bread winds, these winds carry up the waters, the waters againe presse downe the windes, and the winds being borne downe by the waters seeke a passage through the earth, and make a way for the sea to run through the veines of the earth, and seeke to highest places, and of these came the fountaines: and because of the continuall strife betwixt the sea and the winds, the water never faileth in the fountaines: and comming onceto the fountaines, then they run backe againe to the sea. The waters of the floods come also from the Sea, *Iere. 10. 13. When he uttereth his voyce there is a noyse of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth,* that is, out of the sea, and these waters returne againe to the Sea.

These then who hold that the waters are bred of congealed aire in the cavernes of the earth, are deceived.

If all the waters come from the sea, how commeth it that the waters are sweet in the rivers, and salt in the sea?

Salt

The waters come and goe to the sea by secret passages.

How the waters are carried to the fountaines.

The waters of the floods come from the sea.

Quest.

Answe.

Why the waters lose
the saltnesse.

Simile.

Why the waters are of
different colours and
divers effects.

Simile.

Why the sea is salt and
not the floods.

Salt water by Art may bee made sweete, much more may nature make it : by running through the veines of the earth it loseth the saltnesse of it. And as children when they are carried to a strange country forget their mother tongue, so the rivers, being farre distant from the sea, it is no marvaile that they lose their originall saltnesse, and forget as it were their mother tongue : and this running through the earth maketh them also of a different colour and of diverse effects: *Nilus* maketh the Land fat, when it overfloweth, and *Euphrates* maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, *All men were created of one blood, Act. 17.* but accidentally they differ in their colour, for these who dwell nearest the fierie zone are blacke, and these who dwell farthest from it, some of them are tawnie, and some of them are of the Olive colour, their colour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwell on this side of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, the bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diuerse effects which are not found in the Sea,

The Sea is salt for many necessary uses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods because of their swift motion and running still. Secondly he hath made the sea salt, for the breeding and nourishing of great fishes being both hotter and thicker : which use is not necessary to the ri-

vers

vers, because they breed but small fishes.

The sea is salt, the dead sea is called the salt sea, *Gen* 14. 3. But the whole sea is salt also, as experience teacheth and the Scripture testifieth, *Jonas* 1. 5. the marriners feared, in the originall it is [*hammelachim*] the saltmen feared: why are they called salt men? because they rowed in the salt sea, and the sea wherein they were now, was not the dead sea but the *Mediterran* sea.

There are diverse motions found in the sea which are not found in the Rivers, therefore it may seeme that they proceed not from the sea: first, the sea hath *fluxum adaequationis*: secondly, it hath *motum agitationis*: thirdly, it hath *motum fluxus & refluxus*: Fourthly, it hath *motum fluxus* onely: the rivers have but onely *motum fluxus* common with the sea, but none of the other three sorts of motions.

The sea is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the East to the West: the river *Tanais* runneth into *Meotis*, *Meotis* into *Hellepont*, *Hellepont* into the *Mediterran* sea, the *Mediterran* sea into the *Ocean* sea, the *Ocean* sea into the *Tartarian* sea, and the *Tartarian* sea into *Meotis* againe.

The second motion of the sea is *motus agitationis*, when the waves of the sea swell up and beate one against another; of this motion *David* speaketh *Psal.* 107. *The waves ascended up unto the heavens.*

The third motion of the sea is *motus fluxus & refluxus*, whereby it sendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of these three motions, these three are all proper unto their mother the sea, but they have *motum fluxus* common with their mother.

The

תהלים

Obiect.

Divers motions of the sea.

Ans.

The sea followeth the motion of the heavens,

The motion of the rivers.

Conclusion.

The conclusion of this is, as all the waters goe from the sea, and returne to the sea againe, so as we receive all graces from God, wee must returne all thanks to him againe, *nam si gratiarum recursus cessat, gratiarum decursus cessat.*

CHAP. VI.

Whether the Windes have any weight or not?

Iob. 28. 25. He maketh the weight for the windes.

GOD by his power restraineth the waters that they over-flow not the whole earth, therefore *Iob* saith that *he weigheth them by measure*, lest they abounding too much should breake up the fountaines of the deeps as they did in *Noahs* time, therefore he fitteth the water to the Center of the earth: so *Iob* addeth, *who maketh the weight for the windes*, and as hee admired before, why the water overflowed not the whole earth, so he admirerh now why the winds ascend not up through the whole earth, but are carried about the earth, and are kept downe by a certaine weight.

The winds are kept downe by a certaine weight.

Non prime sed orae.
Weight and levity are not the first qualities.

Weight and levitie are not the first qualities of things, but they arise from the first qualities: these which are the first qualities are made of no other, and the qualities of all creatures are made of them, and one of them striveth against another & agunt invicem, and two of them are active and two of them passive: active are hot and cold, and passive are humiditie and drynesse.

Weight and levitie ought not to bee reckoned amongst the first qualities, because *non agunt invicem*,

one

one of them doth not fight against another, as heat and cold doe, they depend upon heat and cold; we may give a reason why the earth is heavie, because it is cold, but we cannot give a reason why it is cold, but here wee must rest as in the first simple qualitie.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing should weigh an ounce, and another a pound; but this is not found in heavy things simple, but in heavie things compared with other things, and then they are sayd to be light or heavie, and they are not absolute qualities but have still a relation to some other thing. Things become not sweeter or sower changing them from one place to another, but weight and levitie doe alter according to the midst, and have still relation to some other thing.

That which is heavie or light is considered two manner of wayes, first in respect of the place, secondly, in respect of the midst; in respect of the place, that which is most simple goeth nearest the Center, as water if it be mixed with wine it descendeth farthest downe seeking towards the Center. If ye put water first in the glasse, and then poure wine into it, he that drinketh first shall drinke pure wine, and he who drinketh last, shall drinke onely water; but if wine bee poured first in the glasse, and water upon it, then it maketh a small mixture, because the water seeketh to the owne place descending downward, and the wine to the owne place ascending upward; and by this we may try another conclusion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermost part, if there be both water and wine in it, yee shall draw out the pure wine; but if ye pierce it below, then the water shall come forth first, and next the wine.

Secondly, weight and levitie are considered in respect

Reasons proving that weight and Levitie are not first qualities.

Weight and levitie doe
change according to
the midst.

spect of the midst, for they vary much changing the midst; example: take a masse of pure gold, and a masse of that which is mixed gold, and weigh them both first in the ayre with a paire of ballances, and then they are of equall weight, but sinke them both in the ballance halfe a foote deepe in the water, then the mixed gold shall be found much more heavier in the water than it was in the ayre: the reason of this is the porositie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being sunke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the porositie of the mettall, but the ballance trieth it *per se*, for the water entring into the impure mettall, because of the porositie of it maketh it descend downeward, and the pure mettall having no pores in it retaineth still the same weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midst here, the water. The ayre is seene sometimes going up, and sometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it bursteth upward, and then wee know that the Center of it is above here, and the earth is the midst or judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and so make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will shew you the difference betwixt the pure gold and the mixed gold, here wee see, *mutato medio mutatur pondus*, the midst being changed, the weight is changed.

If ye weigh 21 pounds of Lead in the ayre and so much gold of equall weight and sinke the ballance in the water, and the gold shall be but seventene pound weight and the lead shall be one and twenty: the reason of this is the porositie of the lead which sinketh in the water: so weigh thirtie one ounces of silver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold shall be thirtie one still, but the silver will be thirtie six.

The winde is an exhalation which is more grosse than the pure and subtile ayre, but more subtile than the grosse exhalationes which come out of the earth: therefore the winde for the subtiltie of it ascendeth to the lowest region of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot descend to the earth, because of the thick and grosse vapours which arise out of the earth still, for they must be lowest, and it cannot ascend through the more subtile ayre, for the lightest must alwayes be highest, and having no place to rest in, it is carried about, and carrieth about the clouds with it: therefore the weight which God made to the winde was this, to varie according to the midst, for compare the winde with the grosser exhalations of the earth, then it is light, compare it againe with the pure and subtile ayre, then it is heave: so weight and levitie in the winde are onely in comparison.

The conclusion of this is, As things change their weight being compared with this or that, so doe things varie before God, and that which is in high request amongst men is abomination before God. *Balthasser* for all the honour that he had before men, yet when he was weighed before the Lord he was found *light*, *Dan. 5.*
27.

How the winds are weighed.

Conclusion.

CHAP. VII.

Whether the water or the fire be the more excellent Element?

2 Peter 2.7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Reasons proving the water to be the more excellent element.

Reason. 1.

Reason 2.

Reason 3.

There was a controversie vpon a time, between the fire and the water, which of them were the more excellent elements, and he who stood for the water alledged these reasons.

First, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Summer and Winter, by night and by day, and it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Secondly, that which was found out since the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simply necessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as *Prometheus* was of the fire: and the life of man was long without fire, but never without water.

Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but *Diogenes* never vsed fier, and many other creatures live without fire, and are nourished onely in the water: doe

not

not the fish live in the sea? beasts upon raw flesh and upon rootes? and no creature liveth without water.

Fourthly, no creature liveth in the fire (for that of the Salamander is but a fable that it liveth in the fire, it delighteth to be neere the fire, for the coldnesse of it) but the greatest creatures and multitude of divers kinds live in the water.

Fifthly, that is thought to bee the most excellent element which standeth in need of the least preparation, but the fire hath need of much wood, and coale to nourish it, but the water is such an element as it standeth in need of nothing to maintaine it, & *nihil extra se desiderat.*

Sixtly, That element is judged, most necessarie and profitable which may be joynd with another, as the water admitteth the fire, for yee may heate it, but the fire never admitteth the water, *ignis nunquam humidus, aqua saepe calida.*

Seventhly, there are foure elements, and the water hath brought forth the sea, which wee may terme the fift element because it is as profitable to us as any of the rest, for what commerce would men have together without the sea? it breedeth interchange and commerce amongst Nations, and as *Heraclytus* sayd, if we wanted the Sunne, we should live in perpetuall darknesse, so we may say, if we wanted the sea, wee should live like barbarous people and wild creatures.

Eighthly, when the heathen sent their embassadors to any nation that they would have subdued to them, they desired of them *terram & aquam*, and they in token of subjection sent them water and earth because all commandement is either by sea or by land, and all possessions and riches are gotten out either of the sea or land: and in the body of man, the water and the earth are the

Z z

elements

Reason 4.

Reason 5.

Reason 6.

Reason 7.

Reason 8.

The manner how the heathen subdued other Nations.

Herodotus libro Scythia-
rum.

elements which prevaile most, when *Darius* sent to the King of *Scythia*, he desired the King to send him water and earth, and when the King of *Scythia* had sent him a Fowle, a Mouse, and a Frog, and five arrows, *Darius* interpreted the matter this wayes, that the Mouse signified the earth, because the Mouse is bred in the earth, and liveth upon the same things which man doth; the frog to be the water, because it liveth in the water, and the fowle to be his horses, because it is likest unto a horse for swiftnesse, and the five arrowes which hee sent to him (for they were excellent archers) signified that he would yeeld unto him, and deliver all his strength and armour unto him; when they required the earth and water in token of subjection, this sheweth the excellencie of the water above the fire.

Reas. 9.

Reasons proving the
fire to be the more ex-
cellent element.

We are baptized by water and not by fire.

In the creation when God created the foure elements, the water and the earth, were but like the matter; the ayre and the fire like the forme, forming and fashioning these dead and dull elements, for what were the water and the earth without the fire to cherish them? take heate from the water, it doth putrifie, as wee see in standing waters, which wanting motion (which breedeth heat) putrifie and corrupt; but the running waters we call them living waters, because the motion keepeth heat in them.

Reas. 2.

Take away heat from living creatures; they die presently; there is moysture found in the creatures after they are dead but no heat, therefore water is not so necessarie as the fire, and in effect we may say, that death is nothing but a privation of heat.

Reas. 3.

These things which have least heate in them, have least perfect life, as we see in the body of man, the nailes and the hayre being farthest removed from the heart, and consequently from heat, are most imperfect of all the parts of the body.

How

How necessary hath the use of fire beene for the finding out of all Arts and preserving of them, and therefore the heathen made *Vulcan* the chiefe inventer of all arts, but the water hath no use in the invention of Arts, therefore not so excellent as the fire.

The Philosopher sayd that sleepe tooke up the halfe of a mans life, which is but a short time, but if a man cannot sleepe in the night, then the fire serveth with the light of it to make as it were a second day to him, and taketh away the difference betwixt the day and the night.

That is the most excellent element which serveth for the temperature of the most excellent sense, and this is seene most in the sense of seeing, which is as it were a fierie substance. This sense is most profitable for us, to behold the workes of God.

And where it is objected that the water admitteth the fire to be joyned with it, therefore it is most excellent.

When the water is hot and cureth us, this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any defect in the fire.

Where it is objected that some men live without fire, and all the beasts live without it.

Although they want the outward element, yet they have abundance of heat within them: what maketh the sea more profitable than other waters? is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are, the lesse fruitfull they be.

Nothing liveth in the element of the fire, as it doth in water.

The element of the fire in it selfe is so pure that composed bodies cannot live in it; this argueth no defect in

Reason 4.

Reason 5.

Reason. 6.

Answers to the objections.

Object.

Ans.

Object.

Ans.

Object.

Ans.

the element, but onely the grosnesse of composed bodies; and nothing liveth without the fire, for every thing that liketh hath the naturall heate to preserve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to bee the better element for this use, but it doth not prove simply that the water is the better element: the earth which is the basest of all the elements, furnisheth bread and wine, for the sacrament, yet this will not prove the earth to bee the best element.

The *Egyptians* who held themselves to be the most ancient people of the world and the most noble people, contended with three divers nations; first, they contended with the *Scythians* for their antiquitie: secondly, with the *Ethiopians* for their wisdom; thirdly, they contended with the *Chaldeans* for their God: the *Egyptians* had the water for their god; and the *Chaldeans* had the fire for their god, and the *Chaldeans* sayd that their god the fire was the more excellent god because it was a part of the Sunne. And *Rufinus* saith that the *Chaldeans* went in the dayes of *Constantine* through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the rest of the images, but when they came to *Egypt*, and there appointed a day of triall for their gods, the *Egyptians* brought forth the huge image of *Nilus* which was hollow within, and filling it with water bored some holes in it, and closed them with wax artificially, that they could not bee discerned. The *Chaldeans* set their god the fire round about the image, but the fire melting the wax, the water gushed out in abundance, and so quenched the *Chaldeans* god the fire: the *Egyptians* concluded by this, that the water their element was a more excellent goddesse than the fire; see how the blind hea-

then

*Diadormis Siculus verum
antiq. lib. 2. cap. 1.
Plutarchus in convivio
septem sapientum.*

Lib. 2. eccl. hist.

*Vide Suidam in voce
Canopus.*

then here had neither grace nor reason; they wanted grace, forgetting the Creator to worship the creature; and then they wanted reason, for when the water is cast upon the fire, the fire is not extinguished but ascendeth up to the owne element of it.

The conclusion of this: although both these elements be necessarie for the use of man, yet simply the fire is the more excellent element.

Conclusion.

CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

AS there are sundry sorts of Meteors engendered in the superiour region of the ayre, so there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-frost; and the cause of these are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of it: these vapors are condensate by the coldnesse of the night, and if the cold bee not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a small sort of raine, refreshing the grasse and the herbes, and the Hebrewes call it *tal* and the Greekes *δρόσος*: but if the cold bee more vehement, then the vapors are more consolidated, and that breedeth the hoare-frost, which falling upon the grasse, and herbes, are like a little snow: this dew and hoare-frost when they bee ingendered, are bred in the clouds; but this cloud is so small and thinnethat it obnubilateth not the ayre: when the South winde bloweth softly, then the dew is bred;

Some Meteors bred in the superior, and some in the inferior region of the Ayre.

טל ros.

δρόσος.

Z z 3

and

Why colder at the Sun-
rising than before.

A comparison taken
from the falling of
the dew.

Things proper to the
dew applied to Christ.

and the hoare-frost, when the Northwinde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne riseth, the clouds melt and the warrie humors fall downe, therefore about the Sunne rising we finde the cold to bee vehement.

The Prophet *Esay* saith, *Chap. 45. 8. Droppe downe yee heavens from above, and let the skyes poure downe righteousness: let the earth open, and let them bring forth salvation.* Here the Prophet taketh a comparison from the falling downe of the dew upon the earth, to shew the conception of Christ in the wombe of the Virgin.

And first hee beggerth for that celestially grace from the heavens, for these things which come from the heavens are the most excellent; even in the conceit of the heathen, and that which they made much of, they called it *elapsum de caelo*. Now this is most fitly applied to Christ, *Iob. 3. 13. No man ascended up to heaven but hee that came downe from heaven, even the Son of man which is in heaven: so Iob. 8. 23. Yee are from beneath I am from above. and 1 Cor. 15. 47. The first man is of the earth earthly, the second man is the Lord from heaven.* And he desireth that Iust one to come down and quench our thirst, for without this dew the fleece will be drie, *Iudg. 6. 36.* and so the ground shall be drie. So without this spirituall dew men shall be barren, like the mountaines of *Gilboa, 2 Sam. 1. 21.*

As the dew fallerth upon the ground, without any noyse, and wee feele it not, and as the haile and the raine fall, and wee see it not when it fallerth; so when our Lord Iesus Christ, was conceived, in the Wombe of the girgin, who perceived it, or tooke notice of it, except the Angels, and his Mother *Marie?*

Secondly,

Secondly, when Manna fell, there fell first a dew in the campe; and so before Christ was conceived in the wombe of the Virgin, the dew of the Holy Ghost came and over-shadowed her.

Thirdly, when the dew falleth, it imitigateth the scorching heate; so when the world was scorched with the heate of Gods wrath for burning in sinne, then hee sent the Sunne of righteousness to refresh them.

And lastly, the clouds are bidden *drop downe righteousness*, the cloudes a signe of abundance, the clouds, who willingly drop downe and liberally, the clouds, who drop not downe partially: So this righteousness of Iesus Christ commeth freely from the heavens in great abundance, and not partially distributed to men.

The Conclusion of this is, as *Canaan* was a land blessed of God, and *his eyes were upon it from the beginning of the yeare to the end, it was a Land that drinketh in the water of the raine of heaven. Dent. 11. 12.* So the Church is a land blessed for ever, and watered with that celestial dew that came from heaven.

Conclusion

CHAP. IX.

Of bodies perfectly composed, and first of the mettals.

Jer. 6. 29, The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine; for the wicked are not pluckt away, reprobate silver shall men call them.

דומם *filens*

צמח *germen*

חיה *vivum*

Why the Lord borroweth this comparison from the silver-smith.

How the mettals are bred.

THe Iewes divide their Physickes into three sorts, first [*Domes*] *filens*. Secondly, [*tzemah*] *germen*; thirdly, [*chaja*] *vivum*: they call all the minerals, *filens*, they call vegetative things, *germen*, and the living things they call *vivum*.

The Lord to shew the nature of the wicked and hypocritical Iewes, borroweth a comparison from the mettals, silver and lead: for as the silver-smith before hee melts the silver, hee putteth lead to it, to make it melt the better; so the Lord threatned first the notorious wicked Iewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are consolidated: although they be consolidated by cold, yet they are not bred by cold, but by the heat of the Sun. If the consolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettals, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept within

within the earth, that they cannot ascend any higher; then they congeale and consolidate about the stones or some other parts of the earth, therefore they are called *metalla*, *id est*, *μετὰ ἄλλα γινόμενα*, that is, which is engendred or bred about or with some other thing, as gold about silver, and silver about brasse, and sometime about yron or brasse.

The mettals generally are of a watrie substance, and all of them have lesse or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participate both of water & earth. The metals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is still but water, and is capable of no other forme, but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being still water and not mettall. Stones may be broken, and bruised and sometimes they may be hewed, but they cannot be melted as the mettals. Yron, brasse, and Lead, have more earth in them, than the gold or silver, as we may perceive by the rust which they contract: gold and silver are more free of earth than other mettals are, and they are more decocted water than the rest.

The mettals are of a watrie substance.

Now let us make a comparison betwixt gold and lead, Gold hath lesse earth, and more water in it then lead, yet it is heavier then lead, because it hath no pores in it, to let in the ayre as lead hath: yet it melteth not so soone as the Lead doth, because the water is more perfectly mixed in the gold, than in the Lead, and the gold being more solid keepeth the watrie element better than the lead doth.

A comparison betwixt gold and silver

Why the gold melteth not so soone as the Lead doth.

Then let us compare lead and silver together, lead hath more earth in it than silver hath, and the water floweth sooner out of it than out of the silver, because

it.

Why lead is put to silver in melting.

The application of the comparison.

God findeth few that are good silver.

Conclusion.

it is not so solide; it hath more earth in it then silver hath, and therefore it is hotter when it is melted than silver, and it melteth sooner than silver, because the water is not so perfectly mixed in it as in silver: therefore the silver Smith when he would melt silver putteth lead to it, to cause it to melt the sooner, and this the Latines call *replumbare argentum* to leaden the silver.

The application of the comparison is this, that the hypocritical Iewes are like yron and Steele, and not like silver as they would appeare; for they are so farre from separating themselves from the wicked, that they are altogether like Iron and Steele that can hardly melt: *the bellows are burnt*, that is, the prophet hath spent his travell in vaine amongst them, and the most notorious wicked men amongst them, are like the lead which is burnt up: yet hypocrites by their example will not melt, but remaine indurate and as hard hearted as before, therefore they are but *reprobate silver* and the Lord shall reject them.

When the Lord commeth to his Church to separte drosse from the silver, he scarcely getteth the third part as good silver: *Zach. 13. 8. 9. And I will bring the third part through the fire, and will refine them as silver is refined*: happy are these who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like drosse, *Psal. 119. 119.*

The conclusion of this is, when the Lord threatneth his judgements against notorious wicked sinners, then it is time for hypocrites to repent, lest the same judgement overtake them.

CHAP. IX.

Of the divers names that gold hath in the Scripture.

1 King. 9. 28. And they came to Ophir, and fetched from thence gold.

First gold is called *Zahabb*, which is common to all sorts of gold, 2 King. 5. 5.

The second name which it hath, it is called, *aurum ophir*, Job 22. 24. *torrentes ophir*: not that *ophir* signified gold, but the floods out of which the gold was gathered were called *ophir*, not this *ophir* from whence *Salomon* brought his gold afterward, but a river neere the Land of *Vz*.

The third name, that it hath, it is called *Aurum Paz* from the root *Pazaz* which signifieth to make soft, but afterward it was called *aurum ophaz* and *muphaz*, Jer. 10 from the places from whence it was taken. *Iob* speaketh of *topheth* as an appellative, and yet it was turned afterwards into a proper name of a place of torment; so *aurum paz*, at the first might bee an appellative, but afterward became a proper name: so *Carmel* at the first; was a proper name, but afterwards it was changed into an appellative name, for any fertile place. So *Paradise* was first a proper name, but afterward became appellative, Eccles. 2. 5. *I made mee Paradises*: so *Tarshish pro oceano*: so Ezek. 17. 4. *He cropt off the top of his young twigges and carried it to Canaan*, that is, to *Babylon* the land of merchandise: see Prov. 31. 24.

The fourth epithete is [*charutz*] *fossile*, which is rather a name of the art, than a name signifying the essence of the gold, as *obrysum* signifieth rather the Art about the fining of the gold, than the substance of the

זָהָב

אֹפִיר

פַּז

פִּזּוֹ mollescere.

אֹפִיז

מִפָּז

חָרוּץ

Allusion.

חֶתִּים

the gold, *Iob. 41. 22. Psal. 67. 14. and Salomon* alludeth to this sort of gold, *Prov. 8. Chuse my doctrine as pure gold*, separate from all base and vile things.

The first epithete is *chethim* it is that sort of gold which is engraven curiously, and when it hath *Ophir* or *Ophaz* joyned with it, then they signify the matter, and it signifieth the forme: *1 King. 10. 25 And they brought every man his present, vessels of silver and vessels of gold, which were vessels of great price, not onely for the substance, but also for curious workmanship.*

סִגְרָה

מוֹסְגֹר

The sixt epithete is *segor*, as ye would say *inclusens* the gold which is elaboratly wrought and cunningly set within silver, *Prov. 15. 11. Apples of gold put in silver, cut like networke, and requireth great skill in this art to set it right, the Hebrewes call it [musgor] inclusor,* and therefore *2 King. 24. 24. The King of Babylon carried away with him all the tradesmen and Includores, noting them as speciall cunning men.*

פַּרְוַיִּם

The last epithete is *Parvaim*, and it is called *2 Chron. 3. 7. the gold of Parvana*, from the place from whence it was brought.

The Scriptures give diverse names to gold, to note the excellencie of it.

In *Nebuchadnezzars* vision, the mettals are set downe to signifie the hardnesse of the monarchies, and not their excellencie.

All these names the Scriptures give to gold, to note the excellencie and diversitie of it, but in that vision of *Daniel*, where he saw an image whose head was of gold the gold is not set downe thereto signifie the most excellent monarchie, but the mettals are set downe there to signifie their hardnesse; the gold the softest, the silver harder, the brasse more hard, and the yron hardest of all; we must not then make the comparison, from the glistening of the gold to expresse the flourishing estate of the Babylonian Empire, or that the silver signified the glorious estate of the *Medes*, but onely the hardnesse of the metall is marked here, the gold being *ductile* and pliable, signified, that they should not have so hard entertainment under the *Babylonians* as under the *Persians*.

Secondly,

Secondly, the head of gold signified the *Babylonian* Empire, as *Daniel* expoundeth it to *Nebuchadnezzar*, *Dan. 2. 38. Thou art this head of gold; the Babylonian Empire is called gold, because the Babylonians spoyled all the treasures of the Temple; the Persians are called silver because they spoyled the Babylonians, yet they got not so great a treasure as the Babylonians got: the Grecians are called brasse, they spoyled the Persians, yet got not so great a treasure as the Persians got: the Romans are called yron and clay, for before they overthrew the Grecians they wore rings of yron upon their fingers, and their treasure was but yron: but when the Vandals, Gothes, and Hunnes spoyled Rome, they got but onely clay.*

The conclusion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet *Habakuk* calleth it [*gnabhtit*] *densum lutum*, *Hab. 2. 6.* To teach us not to set our affections upon it or desire it, for when men have loaded themselves with it, it is but thicke clay.

Why the Babylonian Empire called gold;

Why the Persian Empire called silver.

Why the Grecians called brasse.

Why the Romans called Iron.

Conclusion.

עֲבֹתִיט *densum*
lutum.

CHAP. X.

The blessing of God, and the influence of the heavens, make things fertile here below.

Hosea 2. 21. I will beare the heavens, and they shall beare the earth, and the earth shall beare the Corne and the Wines, and they shall beare Izreel.

WE have spoken before of mettals which the Jewes call [*domis*] *silens*, now it resteth to speak of that which they call [*Zemek*] *germinans*, & [*shaja*]

רֹמֶם *silens*

vivum

Deus } au- } eminenter,
cælum } dit } metapho-
homo } } proprie.

How God is sayd to
heare the heavens.

Deus opera- } Suppositi
tur ratione. } virtutis.

Simile.

The blessing of God
called the staffe of
bread.

vivum. God who created the trees, fruits, and man, he heareth them, and maketh them to heare one another, God heareth *eminenter*, *he that planted the eare shall hee not beare?* *Psal. 94. 9.* the heavens and the earth heare *metaphorice*, and man heareth properly.

God heareth the heavens when hee giveth his influence and blessing unto them to make them nourish the things below here.

When God worketh upon the creatures below here. he worketh either mediately or immediatly; hee worketh immediatly *vel ratione virtutis vel suppositi*; hee worketh mediately *ratione virtutis*, because all vertue proceedeth onely from him, as the Sunne worketh immediately *ratione virtutis*, because it hath the vertue from it selfe, and not from another: the Moone againe worketh *mediate ratione virtutis*, because shee hath the vertue and heate from the Sunne, and heateth not first of it selfe: *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God, Mat. 4. 4.* The power to nourish and feed commeth immediately from God. A man is in a consumption, he commeth to advise with a Physitian, the Physitian biddeh him take so much water and heate it, and then to take such herbs and put into it, and make a decoction thereof: the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the consumption. The blessing of God in Physicke or in meat is like the herbes put into the water, and if it be left out, the creatures cannot nourish us: this blessing of God in the creatures which feedeth us, is called the *staffe of bread*, *Dent. 28.* for as the staffe upholdeth the old weake man, so doth the blessing of God uphold and nourish us.

God againe worketh *Immediate ratione suppositi*, for he is *indistanter* (as the Schoolemen speake) in everie thing.

Yee

Ye will say, how God doth worke mediately, seeing he is immediately in every thing?

If ye will respect the second causes with the effects, then God is said to worke mediately, but not if ye will respect the *media* themselves.

When God useth the second causes to produce an effect, he useth them not as helpes or as co-working causes with himselfe, but to shew his goodnesse and his bountie, that he will communicate with his creatures some part of his power, and for the weakenesse of these whom he helpeth. *Curse yee Meros, because he came not out to the helpe of the Lord, Iud. 5. 23.* the Lord needed no helpe of *Meros*, but when Gods people saw the tribes comming out to helpe, then it helped their infirmitie; but the hand of the Lord is not shortned, *1 Sam. 14. 6.* who can helpe *with few or by many.*

The heavens are sayd to heare the earth when they send downe their heate and rain to moysten the earth; the former raine in the scripture is called [*more*] *pluvia* and the latter raine [*Malcofsh*] *pluvia serotina*, which fell out in the moneth *Nisan* when the Corne began to bee ripe, it was called *pluvia maturationis*. And when the heavens are like brasse, then they heare not the earth; Now when the heavens heare the earth, *then the husband man waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the earely and the latter ratne: Iam. 5. 7.* And the earth shall heare the corne and the wine, the earth heareth the corne and the wine when it is mannured & laboured by the husband-man, and when the heavens send downe their influence upon it, when the earth is mannured and dressed, then it is sayd to be married, *Esay 62. 4.* [*Veartzecha tibbagnet*] and when the ground is not manured nor sowne, it is sayd to die. *Gen. 47. 19.* Wherefore shal we die before thine eyes both we and our Land?

God

Quest.

Ans.

How God is sayd to worke mediately.

How God useth second causes to produce effects

When the heavens are sayd to heare the earth.

מורה

jacere

מלקש

How the earth is sayd to heare the Corne and Wine.

וא-צפה תבעל

Terra tua erit maritata.
Terra moritur commun-
colitur & producit
fructus.

God is the onely cause
of fertility.

When the earth is
sayd to abort.

הארץ כשבלה
hæc regio facit abortum.

We have no obligation
to unreasonable crea-
tures to thanke them
as Gods instruments.

God is the onely cause of fertilitie. *Paul may plant, and Apollos may water, but it is God that giveth the encrease, 1 Cor. 3. 6. and it is the Lord that crowneth the yeare with goodnesse, Psal. 65. 12.* The Lord made them to understand this, that it was hee onely who caused things to grow, therefore they called the great trees which grow without labour *arbores Dei*, as the Cedars and such; and this people found this by experience in the blessing of the seventh yeare, when the increase of one yeare served for three: and that hee might teach them that fertilitie onely depended upon his blessing, hee caused the earth to make a great shew of fertilitie which afterwards turned to nothing, *Hab. 3. 17. Mentita est Oliua, the labour of the Olive made a lie*, that is, the Olive blossomed very faire, but deceived the expectation of the labourer. So *2 King. 19. this country is barren*, but in the originall, it is more emphaticall [*haaretz me-shakkeleth*] *hæc regio facit abortum*, for as a woman when shee is with child, when she parteth with it, shee is deceived of her expectation, so the ground about *Iericho* made a faire shew to the labourers, and deceived them.

I will heare the heavens. Our faith should not looke to the meanes which God useth, but to God himselfe; neither should we depend upon the meanes, when God useth reasonable creatures as his instruments: wee may bee thankfull to them, but wee must give the whole praise to God; but we have no obligation, to the unreasonable creatures as to the heaven and to the earth; this was the ground amongst the heathen that made them worship the Sunne, the Moone, and the Starres. *Alexander the great* was mindfull of his horse that saved him in the battell, that when he died hee builded a City upon him, and called it after his name, *Bucephalus*: he

he was not so mindfull to give thanks to God after his deliverie, as he was to his horse.

I will heare the heavens, this should teach us never to rest until we come to the first cause, but men who have their portion in this life, their bellies are fed with his hid treasures, *Psal. 17. 18.* Why are they called his hid treasures? because they know not who is the giver of them, they see the creature but they see not the giver; so when the Lord smiteth them they see three fingers as it were upon the wall with *Balthasar, Daniel. 5. 5.* But they see not the hand, nor the arme, nor him that striketh; but *Iob* ascended from the *Chaldeans* to God himselfe, and saith, the Lord hath given, and the Lord hath taken, *Iob, 1. 21.* And so did *David* when *Shemei* railed against him *2. Sam. 16. 11.*

I will heare the heavens, when the universall and particular cause concur together, things take their denomination from the particular and not from the universall cause, as *sol & homo generant hominem*, yet the man is sayd to beget his child, and not the Sunne. So when the cause of causes worketh with subordinate causes, we must not ascribe every particular effect to God, but to the proper cause, as the fire burneth, but not God, and so the bread feedeth us, yet none of these could effectuate any thing without the first cause, therefore we are called the offspring of God *Act. 17. 29.* although our fathers beget us: so *Iere. 1. 5.* Before I formed thee in the bellie. *Psal. 22. 9.* Thou art hee that tooke me out of the wombe, and thou didst make me hope when I was upon my mothers breast; our father begetteth us, yet unlesse hee blesse the begetter he cannot beget; so our mother conceiveth us, yet she shal not beare us except he bring us forth: although these take the denomination from the second causes, yet unlesse the Lord blesse them who is the first cause, it is nothing. But in the first creation

Men should not rest untill they come to the first cause.

When the universall and particular cause concur together, things take their denomination from the particular cause.

The creation took the denomination from the universall cause.

[Aa]

which

which was onely by the power of God and no helping cause concurring, then the worke tooke the denomination from the vniversall and first cause.

Whether doth the effect owe more to the vniversall or particular cause?

Ans.

Whether things owe more to the vniversall or particular cause?

It oweth more to the particular cause than vnto the vniversall cause, because it getteth it's kind from it, and is named by it, and is likest to it: but for preservation and continuation of the kind, it is more beholden to the vniversall cause, as the child is more beholden to the heavens for his conservation, than to the parents; but if wee looketo the cause of causes God himselfe, creatures are most beholden to him both *quoad esse & conservari*.

And the heavens shall heare the earth when it is manured by the husbandman.

The husbandman is directly subordinate to the providence of God

Observe how the husbandman is directly subordinate to the providence of God, all honest callings are subordinate to God, but yet the subordination is not so clearely seene, nor the blessing of God appeareth not so well in any other trade as in husbandrie: for after that he hath cast the seed in the ground, he lyeth downe and sleepeth, and night and day it springeth up and he knoweth not how, *for the earth bringeth forth of it selfe, first the blade, then the eare, then the full corne in the eare, Marke 4. 24. House and riches are the inheritance of the fathers, but a prudent wife is from the Lord, Prov. 19. 14.* House and riches are from the Lord as well as the wife, but the directing hand of God and his speciall providence is not so clearely seene in these as it is in this.

How riches and a prudent wife are from the Lord.

The custome of the heathen in their husbandrie.

All the blessing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hands upon the stilts of the plough, and they lifted up the other hand

to *Ceres* the Goddesse of corne: but it is a pittie to see the most part of these who manure the ground as though they were *fungi* or *auróthene*, sprung out of the ground like toad-stooles, *affixi gleba, filij terra*, having their mindes fixed upon the earth, and never to elevate their mindes higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, *O beatos agricolas!* O how happy were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, *There was not a man to till the ground, Gen. 2.* He is the first man that is missed, it is neither the Lawyer nor the Physitian, nor the Tailor, but onely the husbandman.

Secondly, the innocencie of it, it was commanded to *Adam* in Paradise, and Christ calleth his Father a husband-man, *Ioh. 15. 1. I am the true Vine and my Father is the husband-man.*

Thirdly, for the delight of it, *Vzzia* the King is called *vir agri*, because he delighted so much in husbandrie, *2 Chron. 26. 10.*

Fourthly, for profit, *Eccles. 5. 9. The profit of the earth is for all, the King himselfe is served by the field.*

And lastly, this calling is most cleerely seene to bee subordinate to Gods providence, and therefore *Esay 28. 26. The Lord is called the husbandmans God, who teacheth him and instructeth him.*

The conclusion of this is, God by his blessing is both in the causes and the effects immediatly, therefore these are deceived who hold that God set the heavens on worke, and they giue onely their influence to the earth, corn, and wine: *torpedo* or the crampfish when it toucheth the hooke, it transmitteth a benumbednesse from the hooke to the line, and from the line to the goad, and from the goad to the fishers arme; here the cramp-

Five things which commend husbandrie.

Conclusion

Simile.

fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the blessing of God both to the causes and to the effects.

CHAP. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46.26. All the soules that came with Iacob out of Egypt, which came out of Iacobs thigh.

Of the generation of man.

THese who haue described the Anatomie of man, say that the seed bringers called *vasa seminaria*, bee two veines and two arteries which come downe to the thigh.

These veines take their beginning from *vena cava* the Master veine, which hath the originall from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

These *membra seminis* or *vasa seminaria* the Hebrewes call them first [*gid*] *virga*: secondly, [*habezim*] *testiculi*, thirdly, [*hashebbelim chute bozim*] *fila testicularum*.

They came out of *Iacobs thigh*, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the feet, *Esay 7.20. I shall shave the haire of the feete*, so shee shall eate that which commeth out betwixt her feete, so they call it *the Navell*, *Iob 40.16.* and *the thigh*, *Num. 5.2.* and the heathen Poets say that *Bacchus* was born of *Iupiters thigh*.

Secondly, they came out of *Iacobs thigh*, because *pater est principium activum generationis*, and not the mother;

גיד *virga*

חבצים *testiculi*.

חוטבים

השבצים *fila*

testicularum.

The Hebrewes for modestie put other parts of the body for the members of generation.

ther; and therefore some divines conceit that if *Adam* had not sinned, although *Eve* had sinned then originall sin had not bin transmitted to the posterity: because he was *principium generationis*, *Rom. 5. 11. By one man sinne entred into the world.*

Thirdly, they came out of *Jacobs* thigh, these seventy soules came out of many bellies, but from one thigh, they came out of the bellies of *Lea* and *Rachel*, *Zilpah* and *Billah*.

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his children.

Fiftly, they came out of *Jacobs* thigh, that was a fille poore man, *Deut. 26. 5. And thou shalt speake and say before the Lord thy God: Syrus perditionis erat pater meus a Syrian readie to perish was my Father, yet he went downe into Egypt and sojourned there with a few, & became there a nation great and mighty and populous, who multiplied exceedingly even as the fish of the sea [ishretzu]* *Exod. 1. 7.* Look to the number of the fighting men in *Judea* in *Iehosaphats* time, how they encreased that came out of his thigh, there were eleven hundreth and threescore thousand fighting men, *2. Chronicles 17.*

What number of women and children were beside? and then if we shall adde all the number that was in *Israel*, wee shall see how Gods promise was verified to *Abraham*, *I will multiplie thy seed as the sands of the Sea.* Although the Lord gave him seventie children out of his thigh, yet he touched the hollow of *Jacobs* thigh, and the paine made him to weepe, *Hos. 12. 4.* and he haltered upon it all the dayes of his life. This sinew which thranke in, in his thigh, in the originall it is called [*gid hanefshe*] *nervus oblivionis*, the sinew of oblivion, and is never stirred any more there, So *Iob 28. 4. The wa-*

[A a 3]

Why the children are sayd to come out of the fathers thigh.

Why the husband is to love his wife better than his children.

Many came out of *Jacobs* thigh that was a poore man.

יִשְׂרָאֵל
multiplicarunt more piscium.

Gods promise verified to *Abraham*.

גֵּיד חִנְשָׁה
The Hebrewes say that when a thing forgetteth, when it leaveth off to doe that which it was wont to doe.

ters

God promiſeth no
good thing in this life,
but with the condition
of the crosse.

Concluſion.

Simile.

God of ſmall begin-
nings can make a
Church to himſelfe.

ters are forgotten of the foote; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is alwayes *cum exceptione crucis*, Mark. 10. 5. He ſhal haue an hundred fold, but it is added, *with perſecution*. Seventie ſoules ſhall come out of Iacobs thigh, but he ſhall halt upon fourteene all his life time: So Paul was taken up into the third heaven, yet the Lord gave him a pricke in the fleſh to humble him, 2 Cor. 12. 7. God this wayes tempereth our wine with water, hee upholdeth us with the one hand, and taketh us downe with the other.

The concluſion of this is, that God out of ſmall beginnings can make up a Church to himſelfe. Ezek. 47. 3. The waters that flowed out of the Sanctuary were but firſt to the ancles, then they came to the knees, thirdly they came to the loynes, and laſtly they became a river that could not bee paſſed; as the graces of God grow in the Church, ſo doth the number of the Saints, from hundreths to thouſands, and from thouſands to Millions.

CHAP. XII.

That a woman giueth ſeed in generation as well as the man.

Levit, 12. 2. If a woman giue ſeede, and haue borne a male child.

The devill ſet himſelf
againſt the nature and
the offices of Chriſt.

THe divell who envieth the ſalvation of mankind, hath ſtill ſet himſelfe againſt Chriſt our redeemer.

Firſt hee ſet himſelfe againſt the divinitie of Chriſt by

by his instrument *Arrius*, who denied the divinitie of Christ, and he poysoned the third part of the waters with his wormewood, *Revel. 8. 11.*

The Arrians denied the Godhead.

Secondly, he set himselfe against the person of Christ by *Nestorius*, who taught that there were two persons in Christ as there were two natures.

Thirdly, he raised up *Eutiches*, who confounded the natures, and made but one nature as there is but one person.

Fourthly, hee raised up *Martion*, who denied that Christ was truly a man: and last, he raised up the *Anabaptists* who denie that Iesus Christ tooke flesh of the virgin *Mary*, but that he passed through her as water doth through a golden pype; and their principall reason was this, because women give no seede in generation; but this text sheweth clearely that the women give seede in generation as well as the men: it should not be translated then *si Semen conceperit aut susceperit*, for that is contrarie to the nature of the active conjugation *hiphil*, and it should bee translated *si seminaverit semen*, and so *Num. 5. 28. seminabit semen*, she shall give seede, and not conceive seede, and it is oftentimes spoken of trees in the Scripture *sementare semen*, which cannot be translated, *si susciperint semen*: so *Heb. 11. 11. Sara received strength ad jaciendum vel emittendum semen*, *καταβολὴ σπέρματος* is not *receptio sed jactus seminis*, as when the husbandman soweth his leed & casteth it in to the ground, the Syriack paraphrase paraphraseth it not rightly, *ut conciperet vel susciperet semen*; *2 Cor. 15. 47 The first man is of the earth earthly, the second man is the Lord from the heaven* then it may seeme that Iesus Christ tooke not his flesh of the Virgin *Mary*.

The error of the Anabaptists refuted who deny that Christ took no flesh of the woman

עַל עֵצִים
לֵעַ וְכַאֲבוֹלֵן
סִפְרָמָה.

Object.

Answer.

The second Adam is sayd to be the Lord *ἐξ ὀρατῶν*, not that it was in regard of his manhood, & humane body made of an heavenly substance, but that it was concei-

ved by the heavenly overshadowing of the holy Ghost, and was made partaker of heavenly qualities, as immortality, glorie and power. And became the instrument of an heavenly conversation upon earth.

The conclusion of this, if Christ had not taken our flesh upon him he had not beene our *goel*, and so *jure propinquitatis* he could not have redeemed us: he is called our *dud* our beloved, *Esay. 5. 1. Iere. 32. Hananeel* because he was in necessitie, his *dud* became *goel* for him, and redeemed his land for him. So Iesus Christ being our *dud* neere kinsman, becometh *goel* to us: if he had not taken our nature he should not have bin *vindex sanguinis nostri*, neither redeemed heaven when we lost it, neither redeemed us out of Prison, for all these things did the *goel* to his kinsman.

לְבַדִּי *vindex redemptor*

רֵיבִּי *propinquus.*

Jeremie.

CHAP. XIII.

How old some of Christs predecessors were when they begot children.

Gen. 18. 11 Now Abraham and Sarah were old, and it ceased to be with Sarah after the manner of women.

AS the Lord hath measured the Periods of the life of man, how long he shall live, and when hee shall die; so he hath measured the Periods when a man beginneth to beget children, and when hee leaveth off to beget, and so of the woman.

When men begin to beget ordinarily.

The Period when a man beginneth to beget, or may beget, is thirteene yeares of age ordinarily, *quando exit*

ab eo concubitus seminis, when the seed of copulation goeth out from him, *Levit. 15. 16.* (because then he is able to lye with a woman) and the Iewes call him *Parvus* so long as *non exit ab eo concubitus seminis*, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive ordinarily is fiftie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the flesh, some of them begat their children very young, so *Salomon* begot his Sonne *Rehoboam* when hee was little more than twelve yeares of age, and *Achaz* was but eleven yeares when he begat *Ezekias*. But these againe who were the predecessors of Christ were very old before they begot their children, to exercise their faith; this wayes *Abraham* begat not his sonne untill he was an hundred yeare old, and *Boaz* begat his sonne when he was sevenscore yeares old. So *Sara* the great grandmother of our Lord, bare a childe when she was nintie yeare old. And *Rachab* another of our Lords predecessors bare her sonne, when she was fiftie five yeares old or thereabout.

There was great difficultie both upon *Abrahams* part and *Sarahs* part here, *Genesis 17. 17.* *Shall a child be borne to him who is an hundred yeares old?* and so upon *Sarahs* part, *The Lord hath restrained mee from bearing, Genesis 16, 2.* Yet the Lord who hath power over the wombe and grave, made *Sara* to conceive: the *Chaldie* Paraphrase of *Ierusalem* upon *Genesis 30. 4.* setteth downe these foure keyes, the first is *fecunditatis ad aperiendum*, & *sterilitatis ad occludendum*, the key of fruitfulnessse to open the wombe, and

Conferre 2 King. 16. 2. and 2 King. 17. 1. with the 2 King. 16. 6 and 2 King. 18. 1. and ye shall find no interregnum betwixt *Achaz* and *Ezekias*; and conferring the kingdome of *Israel* and *Iuda* together, it will appeare how old *Achaz* was when he begat his Sonne.

Many of Christs predecessors were old before they begot children.

Great difficultie of begetting children both on *Abrahams* and *Sarahs* part.

God hath reserved foure keyes to himselfe.

Clavis { *secunditatis*
Pluviae
cibationis
sepulchri.

Seven mothers barren
 and yet bare children.

Quest.

Ans. 1.

Whether Abraham
 thought himselfe ab-
 solutely unable to be-
 get children?

Abraham compared to
 a rocke and Sarah to a
 pit.

Ans. 2.

Abraham doubted
 onely to beget Chil-
 dren upon Sarah.

and the key of barrenesse to shut the wombe, Gen. 30. 22. God remembered Rachel and opened her wombe. Secondly *clavis pluviae* the key of the raine, Deut. 28. 12. The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season. The third is *clavis cibationis* the key of feeding every thing, Psal. 145. Thou openest thy hand and fillest with thy blessing every living thing: the fourth is, *clavis sepulchri* the key of the grave, Ezek. 37. When I shall open your graves.

There were seven mothers who were barren, and yet the Lord opened their wombe, Sara, Rebecca and Rachel, the mother of Sampson, Anna the mother of Samuel, and Elizabeth the mother of Iohn.

It may be asked whether Abraham thought himselfe absolutely unfit to beget children, or onely respectively thought himselfe to beget upon Sarah.

Some hold that he thought himselfe absolutely unfit to beget children upon any woman, because the Apostle, Rom. 4. 19. called his body a dead body, and because the Apostle saith, Galat. 4. 23. That Iacob who was borne of a free woman was by promise, and Heb. 11. 11. By faith Sara conceived, and Esay 51. Looke to the rocke whence ye were hewed, Abraham is compared to a rocke here, and Sara to a pit; and as a rock cannot bring forth children of it selfe, so neither could old Abraham, and it may seeme that there was as great an impossibilitie to Abraham to beget, as it was to Sarah to beare children; therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

But if we will consider the matter better, wee shall finde that Abraham doubted not absolutely of his power to beget children, but onely to beget children upon Sarah who was now nintie yeare old, yet hee might beget children upon a younger woman, for after the death

of *Sara* when he was an hundred thirtie seven yeares, old, he begat fixe children upon *Keturah*, although hee doubted to beget children upon *Sarah*. *Abraham* after he begat *Isaac* lived seventie and five yeares; therefore his body was not a dead body simplie; and he wanted not power altogether to beget. Againe, in these times men lived two hundred yeares, as *Terah* the father of *Abraham* lived two hundred yeares, therefore they were not unfit and impotent for generation when they were an hundred yeares old, for then they should have beene unfit for generation, the halfe of their life time. Thirdly, *Jacob* who was the great grandchild of *Abraham* begat *Benjamin* when he was an hundred & seven yere old, therefore *Abraham* might beget children by his natural strength when he was an hundred yeare old, although his strength was not restored to him miraculously.

The Apostle faith that *Abrahams* body was now a dead body, *Rom. 4. 19.* And almost now an hundred yeare old.

This is spoken onely in respect of *Abrahams* owne opinion, who was out of hope to have children, therefore the Apostle faith, he considered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon *Sarah*, much lesse was there hope now in his old dayes, *Galat. 4. 23.* Hee that was borne of the bond-woman was borne after the flesh, but he that was borne of the free woman, was borne by the promise, hence it may seeme that he begat not his Son *Isaac* by his naturall strength, but by faith taking hold upon the promise.

This strange conception was upon *Sarabs* part and not upon *Abrahams* part, for when the Lord opened the wombe of *Sarah*, *Abraham* begat children by his naturall strength which he had then.

But

Abraham might beget when he was an hundred yeare old according to the course of nature.

Obiect.

Answ.

Why the body of *Abraham* was called a dead body.

Answ.

The strange conception was upon *Sarabs* part and not upon *Abrahams*.

Obiect.

But it may be sayd that the Lord maketh the difficultie as great upon *Abrahams* part as upon *Sarahs*: *Esay* 51. *Looke to the rocke whence yee were hewed, and to the pit whence yee were digged.*

Answ.

When *Abraham* was called a rocke.

Abraham was a rocke when he was considered with *Sarah*. Secondly, when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of *Vz* of *Chaldea*, that *Abraham* was an Idolater when he was called thence.

Quest.

When the Lord gave *Sara* strength to conceive, whether was this a miracle or not, seeing that it ceased to bee with her after the manner of women, *Genesis* 18.11.

Answ.

Deus operatur ὑπὲρ φύσιν, παρὰ φύσιν, ἀντὶ φύσιν, sed non ἀντὶ φύσιν.

When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it be a great worke of God. God worketh *κατὰ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν*, but never *ἀντὶ φύσιν*, he worketh according to nature, besides nature, above nature, but hee never worketh against or contrarie to nature, for the God of nature never worketh against nature: when *Peter* looked upon *Ananias* & beheld him, here his sight was *κατὰ φύσιν*, according to nature; when *Steven* stood before the councill, *Act.* 7. and saw unto the third heaven, this was *παρὰ φύσιν* besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when *Christ* restored sight to the blind, and made them to see, this was *ὑπὲρ φύσιν* above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of *Daniel*, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow,) so when the hungrie Lyon spared *Daniel*

Daniel

niel, this was besides nature in a higher degree, but it was not a miracle but onely the restraining of nature; but when the Ravens fed *Elias*, this was above nature. So in our Lords predecessors some of them conceived and bare their children when they were young, and this was according to nature, but when *Rachab* bare a Sonne when she was fiftie yeare old, and *Sarah* when shee was nintie, this was besides nature, but not above nature, God did onely enlarge nature here; but when the Virgin *Marie* conceived and bare Christ, this was above nature and a miracle indeed.

As the Lord made barren *Sarah* to conceive, so the Lord is able to make his barren Church fruitfull, *Esay* 43.5. *Thus saith the Lord creating Iacob & forming Israel:* to create a thing is to create it of nothing, and to forme a thing is to fashion it after it is created, so hee created when he made barren *Sara* to conceive, when he multiplied the posteritie of *Abraham* then he formed them: so he calleth them *Iacob* and *Israel*, poore *Iacob* when he went over *Jordan*, with his staffe, but rich *Israel* when he returned home againe over *Jordan*: the Church is first dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. *Looke to the rocke whence yee were hewed, and to the pit whence yee were digged.* As a stone cannot beget children, so no more could *Abraham* beget children upon *Sara*, but the Lord who is able to raise up children to *Abraham* out of the stones, so he raised a seed to himselfe; and as that stone which was cut out without the hands of man, became a great mountaine and filled the earth, *Dan. 2.* so did his Church, &c.

When Christs predecessors conceived being old it was not a miracle, but the Lord enlarged nature onely.

Create & formare quid.

The posteritie of *Abraham* why called *Iacob* and *Israel*.

CHAP.

CHAP. XIII.

What time the soule animateth the body, and what care the Lord hath of the childe after that bee is animated.

Exod. 21. 21. If two strive together and hurt a woman with child, so that her fruit depart from her, and no mischief doe follow, &c.

How man is fashioned
in his mothers wombe

AS the world in the first Creation was a confused masse, and then by degrees the Lord distinguished the severall dayes workes: so doth he in the little world man. In the first seven dayes it is no other thing but seed; secondly, it is curdled as *Iob saith, cap. 10. 10.* and becommeth flesh, and it is no more called seed but *fetus*: thirdly, the principall parts of the body are fashioned, the Heart, the Braine, and the Liver, and the rest of the members, are hardly discerned; fourthly, when the rest of the members are distinctly fashioned, then it is no more called *fetus* but *infans*, then it liveth and stirreth.

It is an errour too commonly holden, that wee first live the life of the plant by the vegetative facultie onely, and secondly the sensitive life, and thirdly the reasonable, but if it were so, then the child might be justly called a plant, secondly a beast, and lastly a man.

The Philosopher saith, that we live first the life of the plant.

This is not so to be understood as though that imperfect conception called *Embryo* liveth first the vegetative life, and then the sensitive, for it receiveth all these three faculties at once, but it exerciseth this vegetative facul-

Obiect.

Answ.

The Embryo receiveth
the three faculties at
once.

facultie first; for the first fortie dayes, or fortie five dayes, the seed is in the matrix, and by that power onely which is in the seed called *virtus formatrix*, it is preece and preece prepared, and then *simul & semel* at one and the selfe-same time it receiveth all these faculties together, then it is nourished and groweth til it be quickned by the soule, neither is it a living soule till it be *perfectus fetus*, and sometimes it is longer ere it bee perfected, and sometimes in shorter time it is perfected. If the *fetus* be perfected in the thirtie five daies and the soule animates it, then the child beginneth to stirre the seventieth day, and then he is called *nagnar* from *nagnar movere*, because then he beginneth to stirre in his mothers wombe, and then the child is *septimestris* borne in the seventh moneth; but if the *fetus* bee perfect in the forty fifth day, then the child beginneth to stir the ninetieth day, and he is borne in the ninth moneth; so that by doubling the perfection of the *Embria* when it hath all the parts of it formed, we shall know when the child beginneth to stirre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we shall know the time, when the child is borne.

This place *Exod. 21. 22. If two strike together, and hurt a woman with child*; the vulgar translation readeth it badly thus. If the striker strike a woman with child, and she abort and live, hee shall surely be punished, their meaning is, that the man shall bee punished by a fine or a mulct for striking of the woman, but if she live although the child die, yet the striker shall not die for it; whereas the meaning of the law is, if there follow *[usum] damnum* any hurt either to the mother, or to the child, then the striker shall die, so that there are two causes set downe here; first if the striker strike, and death follow not, then he shall not die for it, although she abort, because the child was not *[gebber]* a living child, but

The *fetus* is sometimes sooner, & sometimes longer ere it be perfected.

לער puer.

לער movere.

We know when the child liveth by doubling the perfection of the *fetus*.

We know when the child is borne by tripling the motion of the child.

How this place is interpreted by the vulgar translation.

Two causes in this law.

לער

ἄσημα καὶ ἄσφραγτον non
signatum, and the Rab-
bins call it *asiman*.

Conclusion

God hath great care of
the life of man.

but [*naphal*] *fructus abortivus vel deciduus*, *Iob 3.3.* which falleth from the tree before it be ripe, which *Salomon Eccles. 6.3.* calleth an untimely birth; but if it be a child which is animated, and the striker strike her, and there follow death either of the mother or of the child, then the man shall die for it: this placethen must be understood of a child formed and animated, for if it be onely that which *David* calleth [*golem*] *massa rudis* an unperfect substance, *Psal. 139.16.* then if shee abort and bring forth such a birth; he shall die for it. The *Seventie* translate it *ἄσημα καὶ ἄσφραγτον*, non signatum, and the *Rabbins* call it *asiman*, which words they have borrowed from the *Greekes*, as yee would say, money not stamped or sealed. So is the *Embryo* before the soule be created in it, and therefore the striker if hee strike the mother, and shee abort and live, so that there follow no danger to her, then hee is not to die, because hee hath not killed a living soule, no more than if a man should die for cutting a member from a dead man.

The conclusion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whosoever killeth him shall die for it. When *Benab* and *Rechab* killed *Isbbofeth*, *David* sayd ye are wicked men who have killed a righteous person in his owne house upon his owne bed, shall I not require this at your hands, *2 Sam. 4.11.* So the Lord required this at the hands of the murtherer who killed an infant in his first mansion and sleeping in his bed. The Lord forbiddeth in his Law, *Exod. 23.19.* to kill the kid when it is sucking the dam, hath the Lord regard of kids, *1 Cor. 9.9.* no: his chiefe intention is to have young infants safe in their mothers wombe, and when they are sucking.

CHAP. XV.

In what part of the body the soule lodgeth.

1 King. 3. 12. The Lord gave to Salomon a wise and an understanding heart.

THIS question hath much troubled the greatest Philosophers, the *Peripatetickes*, the *Platonickes* and the *Physitians*, and the Iewes differed from them all. The *Peripatetickes* divided the faculties of the soule into the vegetative, sensitive, and reasonable, and they place them all in the heart. The *Platonicks* divided the faculties of the soule into the irascible, concupiscible and reasonable facultie, which they placed in the braine: and the *Physitians* differed from both, for they say *principium motus est hepar, dignitatis cerebrum, & necessitatis est cor*: and the Iewes differing from all, say, that *rationale habet sedem in Cerebro*, which they call *Moahh* from [*moahh*] *medulla*. Secondly, *spiritus* hath the seat in the heart, which is the beginning of life. And [*nephes*] *anima seu concupiscibile* they placed it in the Liver called *cabbod*.

It may seeme that it hath the cheife residence in the braine, and dwelleth there: hath it not all the officers of estate about it in the head? here it hath the senses as the informers, and the Phantasie, the common sense, and memorie as the Recorder, in the hinder part of the head.

Again that seemeth to be the seat of the soule which is the originall of sense and motion: but the instruments of sense and motion are the nerves proceeding from the braine, which nerves direct the externall senses,

[Bb]

and

How the *Peripatetickes* divided the faculties of the soule.
How the Iewes place the faculties of the soule.

מוח cerebrum

רוח spiritus

נפש anima

כבד

כבד jecur

Reasons to prove that the soule lodgeth in the braine.

Reason 1.

Reason 2.

and consequently reason it selfe which is informed by them :

Reas. 3.

Thirdly, the braine is *arbor inversa*, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Reason 4.

Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Reason 5.

Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. *Achis* sayd to *David*, 1 *Sam.* 27. *Thou shalt bee keeper of mine head*, that is, of mee: so 2 *King.* 2. 3. *Thy master shall bee taken from thine head this day*, that is, from thee.

Reason. 6.

Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when wee applaud to anything; and because the soule lodgeth in the head, therefore when a man sinneth, the head is especially punished.

Obiect.

It is alleadged that the heart was created before the head.

Answ.

Quod est primum natura est ultimum dignitate; that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is *membrum organicum* as the rest of the members of the body, but that it is *organum anime*, that is still denied.

Reasons proving that the soule lodgeth in the heart.

Reason 1.

It may be sayd for the heart that the soule lodgeth in it, it is *primum* ἡλικιον, νεκρτικον καὶ τὸ αἰδαιτικον, it is the member of the body that liveth first and dyeth last, it is not like the eye which seeth last, and faileth first.

Reason 2.

The instruments of life the spirits proceed from the heart; the child when he is in the mothers bellie then

spirat;

spirat, when he is borne then *respirat*; thirdly, *inspirat*, he draweth in the breath againe, and last *expirat*, hee letteth out the breath againe, therefore the pulse is framed before either the sinewes or Arteries be framed.

Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and succour the heart.

Fourthly, the heart is a part voyde of all excrements, and nothing but the purest spirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to be a lodging place for the soule.

Fifthly, the heart is the midst and therefore the most excellent place of the body, it is not an arithmetically midst, for it inclineth more to the left side not to the right to helpe the coldnesse of it: it is not *medium magnitudinis vel molis*, as the navellis just in the midst of the body, it is *medium perfectionis* as the Sunne is which is the most excellent sort of midst; so all motion, heat and life of the body proceedeth from the heart.

Sixtly, a monster that is borne with two heads yet it hath but one heart, if it have two hearts then of necessity it must have two heads, two hearts cannot be in one body.

Seventhly, when a man speaketh truth with protestation, he layeth his hand towards his heart, and when we would expresse our loue to our neighbour, we say we love him with our heart. *Esay 1. The whole head is sick and the whole heart is faint, and from the sole of the foote to the head there is no soundnesse*: the head is the Prince, the feet are the common people, and the heart the Priest; and as the naturall life proceedeth from the heart, so doth the spirituall life from the Church-men, who are the instruments to beget the spirituall life.

God himselfe careth for no part of the body when he wanteth the heart: *This people draw neere to me with*

[B b 2]

their

Reason, 3.

Reas. 4.

Reas. 5.

Medi-
um. { *arithmeticum.*
 molis.
 perfectionis.

Reas. 6.

Reas. 7.

The heart put for the vnderstanding, memorie, the affections, and for the conscience.

The soule is not onely in one part of the body.

The soule exerciseth the faculties more in one part than in another.

Conclusion.

their lips, but their heart is far from me. The understanding is called the heart, *The Lord gaue Salomon a wise heart,* 1 King. 3. 12. The memory is called the heart *Write my Lawes in thine heart,* Prov. 3. 3. The affections are called the heart, 2 Cor. 6. 8. *Our heart is enlarged toward you:* the conscience is called the heart, 2 Sam. 24. 10. *Dauids heart smote him;* so the will is called the heart, 1 King. 3.

The soule is not in one part of the body more than in another, and we must hold that opinion, *est in toto corpore*, it is in all the body and in every part of the body, which must be vnderstood *negativè* but not positive, that it is not in this or that part of the body, more than in another, but it is in the whole body repletive, and the diverse faculties of the soule which follow the temperature of the body, cannot be placed in one part, but it exerciseth the functions of it in one place more than in another, as it understandeth most in the head, and loveth most in the heart and the reines.

The conclusion of this is, the soule is in every part of the body to animate it for naturall uses, so it should be in every part of the body to make our *members the weapons of righteousnesse and holinesse*, Rom. 6. 19. To make *Dauids foote dance before the Lord* 2 Sam. 6. 14. *to make the knees bow before the Lord*, Rom. 14. 11. and to make the tongue to prayse the Lord.

CHAP. XVI.

What things the Midwife doth to the child when it is new borne?

Ezekiel 16.4. And as for thy nativitie in the day that thou wast borne, thy navell was not cut, neither wast thou washed in water to soule thee, thou wast not swaddled at all nor salted.

THE holy Ghost to expresse the miserable estate of the Church of the Jewes when he called her, borroweth a comparison from an infant new borne, whose navell the midwife first cutteth then she washeth the infant and cleanseth him from the blood, then salteth him and lastly swadleth him.

When the infant is new borne, the midwife is ready to meet the child that he fall not to the ground, and to receive him upon her knees, *Iob 3. 12. Why did the knees prevent me*, meaning the midwives knees. And the heathen framed a goddesse which they called *Levana*, who prevented the child before it fell to the ground, but *Augustine* referreth it *omni nutrici gratia dei*, which he maketh but the midwife and nurse to the Church: and as the Lord did draw *David* wonderfully out of his mothers wombe, *Psalme 22. 9.* So hee did draw the Church out of *Egypt* that bloodie wombe, who were all to be killed by the midwives as soone as they were born, *Exo. 2.* when no eie pittied them, when they were cast out into the open field to the loathing of their person, in the day that they were born, when they were wallowing in their blood, he tooke a care of them and adopted them, he said *Thou shalt live, Ezek. 16. 4. 5.*

The holy Ghost to expresse the calling of his Church, borroweth a comparison from a midwife.

To prevent with the knee, what.

God drew the Church out of Egypt, a bloodie wombe.

What meant by cutting of the navell.

Plutarchus de amore prolii.

The navell is as it were a cable rope to keepe the infant in the haven the mothers bellie.

vv

Why are children washed when they are borne.

Allusion.

The second thing, which the midwife did to the child new borne, shee cutteth the navell of the infant; the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nourishment by the mouth, the navell serving him no more for that use. And *Plutarch* marketh that the navell is first bred in the mothers belly, as the anchor which stayeth the infant in the mothers wombe, and upholdeth him in his first mansion; and the cutting of the navell is as it were the cutting of the cable a two or pulling up of the anchor, to let the poore infant goe from this haven, his mothers wombe, to the stormes and dangers of this world, in which he is tossed too and fro untill he returne unto his death, which is his haven, and the grave which is his shore, as *Abrahams* bosome was a haven to *Lazarus*, *Luk. 16.*

The third thing that the midwife doth to the child, she washeth him, therefore the Prophet saith, *Thou wast not washed in water to sowple thee* but the word [*laslang*] should be rather translated *in saltem* for thy safety: for the Physitians hold that it is most profitable for the child to be washed when he is new borne, and it should not be translated, *to sowple thee*, for the flesh of the new borne child is both soft and tender; and sowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne, & to take him up & kisse him, & hug him in their armes, if nature had not placed in the mothers some naturall love, they would never doe it. Skilfull Physitians have afterwards commanded that the child should rather be washed in wine than water, because it maketh the body of the infant more firme. And marke how *Christ*, *Ioh. 3.* alludeth to this, when he saith, *unlesse a man be borne of water and the*

the spirit: hee washed not his Church with wine, but with his owne blood. And as they washed the infants when they were new borne, so they used to wash the bodies when they were dead, *Act. 9. 37. and they washed the body of Dorcas, and laid it in an upper chamber.*

Christ washed his Church with his owne blood.

The fourth thing which the midwife doth unto the child, she salted him that his flesh might be more solid and more able to withstand the cold; but in this effeminate and daintie age, they use not to doe this to their children. So the Lord when he called his Church, he seasoned her with the salt of grace.

Why they salted children new borne.

The fift thing which the midwife doth to the child, she setteth the bones of the child aright and swadleth him, that he be not *varus*: they are called [*gnolele tip-puchim*] *infantes palmarum*; *Lament. 2. 20* not because they are but a span in length, but because the midwife when they are new borne, settled their bones and joynts with her hand, that they may be the more streight afterward: she swadleth them to strengthen their weak members, therefore it is observed that the bodies of the *Barbarians* were much more streight then the bodies of the *Romanes*, because they were swadled still untill they were two or three yeares old. God himselfe taketh a comparison from this, *Iob 38. 9. He swadleth the sea, as easily as the midwife doth the young infant.*

עוללי טפחים
infantes palmarum.

infantes palmarum
quid apud Hebræos.

There is a great resemblance betwixt our birth and our death, as we came forth naked out of our mothers wombe, so shall we returne naked thither again, *Eccles. 5. 15.* And as the infant is bound and swadled when he is borne, so is the dead body bound hand and foote, as wee see *Lazarus, Iob. 11.* And the infant is salted when he is borne, to teach us that we shall quickly corrupt, and go to corruption againe.

Why the Lord is sayd to swadle the sea.

A great resemblance betwixt our birth and our death.

The conclusion of this is, that we should lament our naturall corruption, who are by nature the children of

Conclusion.

wrath, and be thankfull to God who hath taken us out of the state of corruption, washed us, and made us heires of grace and salvation.

CHAP. XVII.

That the mother should nourish her owne Children.

Gen. 21. 7. Who would have sayd unto Abraham, that Sarah should have given children sucke?

God and nature make nothing in vaine.

Two reasons why God placed the dugges of a woman in her breast.

A forcible argument to moove children to obey their mothers when they have given them sucke.

God & his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men should drinke it? and why doth he put milke in the mothers breasts, but onely that the children should sucke it? God hath placed the dugges of a woman in her brest, and the paps of a beast in her belly, and they give a double reason of this, first a physicall reason and then a morall reason; the physicall reason is this, hee hath placed the dugges of a woman so neere the heart and Liver, that the milke might be the better concocted for the nourishing of the child: *mulieri superius ad pectus nascuntur ubera, ut in promptu sit osculari, amplecti & fovere infantem*, that is, The dugges of a woman are placed in her brest, that she may more readily kisse, embrace and cherish her infant. In old times it was holden to be one of the most forcible obligations to bind the child

to obey the mother, because she had given him sucke, and therefore the mothers would attest their children this wayes, *By these dugges which thou hast suckt doe this.*

The milke of the mother is the fittest milke to nourish the child, for as *contraria contrarijs curantur*, so *similia similibus aluntur*, the blood which was first the fabricator should now bee the *Altor* when it is turned into milke, this milke must bee fittest for the *Childes* complexion than any other milke.

The milke is a forcible meane to make the child resemble her whom he sucketh: *Gellius* giveth this example, take a kid and let it sucke an ewe; the haire of it will become like unto wooll: take a lambe againe, and let it sucke a goate, the wooll of it will become like the goates haire: so let a whelp sucke a cat, and he will kill Rats and mice as a cat; yee seethen what force is in the milke. The historie giveth this reason why *Tiberius Caesar* was such a drunkard, because he suck't a drunken nurse; *Caligula* sucked a cruell nurse who rub'd her dugges with blood every day, and therefore he became a cruell and bloody monster. It is true that good education and instruction, but above all, grace can overrule these inclinations. *Cyrus* before God changed his name, was called *Spacon*, as yee would say, a dog, because hee suck't a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and made him a deliverer of his people: these vertues overruled his naturall inclinations which would have beene both wilde and currish, if these vertues had not restrained him *Menabem*, *Act. 13.1.* was a Prophet and a teacher, yet he was *Herods* foster-brother and sucked the same milke with *Herod*: here grace overruled his naturall inclination, for by nature hee would have been as bad as *Herod*.

The mothers milke is the fittest milke for the child's complexion.

The milke a forcible meane to make the child resemble the mother.

Many have been cruell by reason of the milke they have sucked.

συγγόμος.

As

As the nourishing of the child is a great cause why the child resembleth the mother, so it is a great obligation to move the mother to love the child the better: therefore the Church ravished with the love of Christ saith, *O that thou were as my brother that sucked the brest of my mother!* Cant. 8.1. and the Iewes hold, that this was one of the reasons why *Bathshebe* called *Salomon* her only Sonne, *Prov. 4.* because he was nourished by her, she loved him better than the rest of her sonnes, as he was *the sonne of her wombe, and the son of her vow, Prov. 21.* so he was the sonne of her breasts.

The Hebrews observe that the nurse in their language is called *Omen* comming from the root *Aman*, which signifieth to be faithfull: the naturall mother when she nourished her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurse will be: *Mephiboseths* nurse let him fall, that he became lame all the dayes of his life, *2 Sam. 4.4.*

The examples of holy women in the Scriptures and elsewhere, will teach mothers this durie, *Sara* nourished *Isaac*, *Rebecca* *Jacob*, *Anna* *Samuel*, *Bathshebe* *Salomon*, and the virgin *Marie* Christ himselfe, and *Moses* was brought by Gods speciall providence to be nourished by his owne mother, and the mother of the seven sonnes in the *Macchabees*, *2 Macch. 7.* nourished her owne sonnes, and *Augustine* saith in his booke of confessions that with his mothers milke hee dranke in to learne to honour and worship God.

The conclusion of this is, that these who disdain to give sucke to their children, let them remember that curse pronounced by *Hosea 9.14* *What wilt thou give them? a miscarving wombe and drie breasts:* there is none of them, but would thinke it a punishment to have a barren wombe, why then should they not thinke it a judgement to have drie breasts when their children sucke

*Matr. nutritrix ab
fidelem effe.*

The examples of holy women will teach mothers to nourish their owne children.

Conclusion.

sucke them? but yet withall on the other hand, it being not a disdaine and contempt, but a bare neglect of this duty in divers mothers, it is but an omission, and so may be without sinne, if it be *propter majus bonum*. The Schoole well observes though no sin may be committed for any goods sake, yet a lesser good may bee omitted for the attaining of a greater good: as in the case in hand, for the establishing of a Kings throne by a speedie increase of his royall issue in the case of Queenes: for the preserving of the mothers life in case of weake mothers, or for the preserving of the childes health in the case of diseased mothers; these are greater goods, than the mothers giving sucke to her owne child, and therefore in these cases it may be omitted without sinne by the mothers.

CHAP. XVIII.

Of the weaning of Children.

1 Sam. I. 22. I will not goe up untill the child bee weaned.

THE next duety of a woman after that she hath nursed her child is to weane it, as *Anna* did *Samuel*. The time when the Iewish women weaned their children was when they were three yeares old, 2 Macch. 7. 27. The mother sayd to her sonne, have pittie upon me who carried thee nine moneths in my bellie, and gave thee sucke for three yeares.

Some Physitians hold that to suffer a child to sucke three yeares maketh him dull and unfit for learning, and therefore it is fit that hee bee weaned sooner; and *Valesius* holdeth that the three yeares spoke of in 2 Mac. 7. 27. are meant onely of two compleate yeares, and that

ἀπολαλίσματος ἀβ-
λαστίαις.

Valesius, cap. 28.

that in the beginning of the third yeare she weaned her child, and that it was *annus currens & non completus*: but this seemed to be a strained sense, for as nine moneths are taken for full nine moneths, not for the eight compleat and the ninth begun, so yeares here are taken for three compleat yeares, and not for two compleat yeares, and the third begun. The Lawyer take *Biduum* sometimes for a compleate day and the next begun, and the *Civilians* use this reckoning sometimes; but the Physicians in reckoning of naturall dayes, they reckon to the full and compleat time, and it is more probable that in the first ages they were longer before they weaned their children than now.

The Iewes had a threefold weaning their children.

ablactatio } propria
tio } metaphorica.

Petrus Comestor observeth upon 1 *Sam.* 1. 3. that they had a threefold weaning of their children in old times, first when they weaned them from their mothers milk, when they were three yeares old: the second weaning he maketh to be, when the child was weaned from his tender age, and the care of his dry nurse; and this was when he was seven yeares old. The third sort of weaning he maketh to be this, when he is weaned from his childish manners, and his Pedagogie, and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and *Comestor* saith, when it is sayd of *Anna* that she weaned her son *Samuel*, it is to be understood of this metaphoricall weaning when he was twelve yeare old, and fit to serve in the Temple; when he needed no more the care of his mother after that she had offered him to the Lord.

But the text maketh this cleare, that this weaning of *Samuel* is not taken metaphorically here but in the proper sense, 1 *Sam.* 1. 23. shee brought him into the house

house of the Lord after she weaned him, shee had need to carrie him, because he was not as yet able to goe of himselfe; and the text saith, 1 Sam. 1. 24. *puer erat puer*, the repetition of the word sheweth that hee was a very little childe: and 1 Sam. 2. 19. *his mother made him a little coat, and brought it to him from yeare to yeare*. And to this sort of weaning David alludeth Psal. 131. 2. *Surely I have behaved and quieted my selfe as a child that is weaned of his mother*, 1 Sam. 1. 28. *Vaijshtacku* should be translated *incurvârunt se*, to wit *Elkana* and *Anna*, and not *incurvavit se*, to wit *Samuel* being as yet but a little child.

The heathen kept a feast, when they were borne, *Pharaoh* kept a feast on his birth day, Gen. 40. 20. and *Herod* made a supper to his Lords on his birth day.

The Iewes made a feast when they weaned their children and not on their birth day, Eccles. 7. 1. *Better is the day of death than the day of ones birth*; and cap. 4. 3. *Therefore I praise the dead which are already dead more than the living which are yet alive: Yea, better is he than both they, which hath not yet beene, who hath not scene the evil which is done under the sunne*. The counsell of *Toled* observed that Christ wept not at *Lazarus* death but at his rising againe: and Christ saith, *Iob. 14. 28. If yee loved me yee would rejoyce because I sayd I go to my Father*. The fathers called the day of the martyres death γενέθλια because then they got to the land of the living, there was no cause then why to keepe a feast on their birth day. They kept the feast when they weaned their children, Gen. 21. 8. because their children then were past the greatest danger: the Greeks called this ὀδοντοφύια, and the feast they called the teeth feast, *Macrobius lib. 1. de somno Scipionis*, and they were glad that the children had no need of milke but of strong meate then, as the Apostle speaketh in another sense, Heb. 5. 12.

וְהָיָה נָעֵר

וַיִּשְׁתַּכּוּ

tum pluralis numeri; ut hic, vel singularis numeri cum affixo. Gen. 47. 31.

Mark. 6. 21.

The Iewes made a feast at the day of their death, and not at their birth.

Origen. lib. 3. in Iob.

ὀδοντοφύια produ-
ctio dentium ab
ὀδον. & φύειν.

The

Conclusion

The conclusion of this is, some unnaturall mothers will not take paines to nourish their children, and they faile in the one extremitie. So there are some sottish mothers who suffer their children to sucke too long, and they faile in the other extremitie. For although in the first ages when they lived so long, they suffered them to sucke for three yeares, yet our dayes being shortened, they should not take up so much of their childrens age in giving them sucke.

CHAP. XIX.

Whether the Sight or the Hearing be the better sense?

Mat. 6. 22. The light of the body is the eye.

Reas. 1.

THE eyes resemble the heavens most, and as the Philosopher proveth by that *Maxime, Perfectissima corpori perfectissima debetur figura*, the most perfect forme is due to the most perfect body: the heavens are the most perfect body, therefore the round forme which is the most perfect forme is fitted for them, so the eye is a most perfect body and of a round forme.

Reas. 2.

The eyes resemble the heavens.

The eye most resembles the heavens having the tunicles as the spheares, & motion within it selfe as the heavens, and cleare like the crysell heaven, and it most resembleth the sunne, *Iob 3. 9. neither let it see the eye-lids of the morning*, where the holy Ghost compareth the eye-lids to the clouds, and the Sunne to the eye, therefore it was called *oculus mundi*, the eye of the world.

The eyes resemble the mind most.

The eye most resembleth the minde, therefore in the Scriptures it is called the eye of the minde, *Eph. 1. 18.* and there is such intelligence betwixt the eye and the mind

mind, that the eye taketh the denomination from the mind; if it be an unchaste mind, then it is called *oculus adulter* an adulterous eye, if it be a corrupt mind then it is *oculus nequam* an evill eye; if it be a simple mind, then it is called *oculus simplex*; if the mind be liberall, then it is called *oculus bonus* a good eye.

The eye discerneth and taketh up things farther than any other sense doth, although the objects bee farre distant from it, as the mind doth, and then it hath a surer knowledge of things than the eare hath; it beleeveth onely that which it seeth, the eare beleeveth the report of others, therefore we say *plus valet unus oculatus testis quam auriti decem*, better is one eye witnes than ten eare witnesses. The Queen of *Sheba* admired the glory of *Salomon* more when she saw it than when she heard of it.

The eye moveth the beholder most, *2 Sam. 16. perchance the Lord will looke [begnani] upon my affliction*, but the *Masoreth* read it [*begnani*] in *oculum meum*, that is, to the teares of mine eye, because teares move much, and when men would expresse any thing that is deare unto them they say, *ye would have pulled out your eyes for mee, Gal. 4. 15.*

The Hebrewes put the sense of seeing for all the senses, *Ioh. 20. 29. because thou sawest thou beleevdest*, that is, because thou touchedst: so *Alexander the copper-smith hath caused me to trye much evill*, that is, to feele much evill, *2 Tim. 4. 14. so Psal. 16. hee saw no corruption*, that is, he felt no corruption. So for smelling, *Thou causedst our Savour to be abhorred in the eyes of Pharaoh*, that is, in the nostrils of *Pharaoh*; thirdly, it is put for the taste, *Psal. 33. 9. 9. Taste how sweet the Lord is*, that is, see; fourthly for hearing, *Exod. 20. 8. and the people saw the voyces*, that is, heard the voyces.

It is thought that this sense is not a fit sense for sciences and learning, but they are deceived who thinke so, for

Reason 4.

The eyes take up the object better than any other sense albeit farre distant.

1 King. 10. 7.

Reason 5.

בְּעֵינִי in afflictionem

בְּעֵינִי in oculum meum

Reason 6.

The sense of seeing put for all the senses by the Hebrewes.

The sense of sight both profitable for finding out sciences and for the learning of sciences being found out.

Obiect.

Answ.

The eye sometimes deceived by the medium two ways.

Obiect.

Answ.

The superstitious conceit of the heathen concerning bewitching with the eye.

for the senses are profitable for sciences two manner of wayes, either for finding out some principles of the sciences, or for the learning of them which are already found out; the sight helpeth us most to find out sciences, but the eare helpeth us most to learne them when they are found out.

It is objected against this sense, that it is often deceived, taking up a false *species* from the object, as in the water a staffe seemeth broken to us when it is whole: so when a man looketh through a paire of spectacles which are full of corners, his hand cannot touch these things, which he looketh upon with his eyes.

The defect here is not in the eye, but in the *medium*; for the eye may be deceived by the *medium* two manner of wayes, either by the refraction of the perpendicular beame that proceedeth from the eye, or by reflection; by refraction, as the staffe in the water seemeth to bee broken, because the beame of the eye is hindered by the *medium* the water: so by reflection when the eye is hindered that it cannot see the object through the spectacles because of the many *superficies* and divers corners of them, the beame is reflexed backe againe, so that it can never fix it selfe upon the right object: but if the organ be sound and the *medium* bee fit for the organ, and a proportionable object for them both, neither too bright nor too obscure, then the eye can never bee deceived.

It is objected against this sense, that it can hurt by looking upon another, as an envious eye looking upon a child may hurt the child, and make him die; and the Apostle alludeth to this, *Gal. 3. 1. O foolish Galatians, who hath bewitched you?*

The heathen that had conceit that the witches could hurt with their eyes, and therefore they did hang *fascinam vel turpinales* about the childrens neckes to

be ἐλεξιμαλον against their bewitching with the eye.

When one saw *Esop* in his masters house (who was a very deformed creature) hee sayd that his master had bought him *ut esset fascinum domus*, but they were much mistaken in this, for it is not the eye that hurteth, more than the words of the enchanter: for when the enchanter useth his charme or spell, the words hurt not, but it is the Divell that doth the hurt: So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurrereth with the evill eye, and it is he that harmeth; the heart of an envious man may hurt himselfe, and the strong imagination may bring death to a mans selfe, and a sore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infect the ayre nor bring death to any man.

It is commonly objected against this sense, that it is the fittest sense to let in sinne to the soule, as *Eve* looking upon the forbidden fruit, longed after it: *David* looking vpon *Bathshebe* committed adultery with her and the sonnes of God, saw the daughters of men to be faire, which brought on the first great judgement upon the world: therefore the Lord *Num. 15.39.* saith, *Seeke not after your owne heart, and your owne eyes, after which ye use to goe awhoring*; and the Hebrewes say that *oculus est proxima peccati*, it is the broker which goeth betwixt the object and the heart to make up the sinfull bargain. *Democritus* knowing well what evill came by the eye, pulled out his eyes; and *Oedipus* because his adulterous eyes drew him to incest to lye with his mother, therefore he pulled out his eyes. And for this cause the eyes were called *subseffores* which lye in the highway to wait for men, and to kill them at unawares; *Petrus Abbas Claravallensis*, when hee had lost one of his eyes by sicknesse sayd, I have lost one of mine eyes.

[Cc]

and

The evill eye doth not hurt, but it is the Divell that concurrereth with it.

Object.

Many things objected against the eye.]

Many have pulled out their eyes because of the evils that come by the eye.

and now I am more affraid of that which is left than I am forie for that which is lost, therefore when as wee would diligently meditate vpon any thing, we shut our eyes.

Answ.

The most excellent things being abused become worst.

But wee must know that the most excellent things being abused become worse, as the sweetest wine becommeth the sowrest vineger: this argueth onely that if the eye be abused, then it becommeth the worse sense, but being rightly used, it is the most excellent sense, for it beholdeth the world which the Philosopher calleth Altar of God, in which wee may see his power and his wisdom to prayse him and magnifie him for it. Then the blind man concluded how pittifull his cause was, who wanted this noble sense and lived like a prisoner continually in darkenes.

The speech of the deafe.

I perceiue this day that to be true, that everie man judgeth other mens griefes lesser than his owne: but if my griefes were weighed in a ballance with this mans, they would soone weigh them downe.

Reasons for the preeminence of hearing.

Reason. 1.

I want the *daughters of musicke*, Eccles. 12. I am no more delighted with musick then old *Barzillai* was, 2. Sam. 19. 35. *That could not heare the voyce of singing men and singing women*: and let one sing as sweetly unto me as the *sweete singer of Israel* could doe, yet I am like the deafe adder that is nothing moved with it.

Reason. 2.
Greater knowledge by hearing than seeing.

The eare is *an anna disciplina* the gate of knowledge: it is true, a man may see the principles of knowledge with his eye, but when a science is found out, how can hee learne it; it is onely this sense of hearing which begetteth understanding. A man may be blind and yet have great knowledge, but if he want his hearing what knowledge can he have: *Rabbi Ioseph Cacus* was blind; yet he paraphrased the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him *[Saggi maor abundans lumine: Didymus was blind se-*
ventie

THE END

ventie yeares, yet he was most skilfull in the Scriptures therefore *Ierome* calleth him *videntem suum Didymum*, his seeing *Didymus*: it is this sense which doth breed understanding more then the eye, therefore *Socrates* sayd to a young man who was beautifull, *loquere ut te videam*, speake that I may see thee: a man wanting this sense of hearing, can have little knowledge of any thing.

That we have knowledge by hearing rather than by seeing or any other sense, we may prove it by the example of old *Isaac*, *Oculi caligant, palatum seducitur, fallitur manus, sed non fallitur auris*: and *Bernard* speaking to this purpose sayd, *Non est in gustu veritas, etsi suavis, non in oculo sed in auro*.

Reas. 3.

Faith commeth by hearing, *Rom. 10*. A man wanting the sense of hearing wanteth faith: this sense is the sense of obedience, speake Lord for thy Servant heareth, *1 Sam. 3. 10*. and the Hebrewes put *audire* for *intelligere*, they put hearing for understanding.

Reason 4.

The eare is the most excellent sense, the Apostle saith *corpus aptasti mihi*, but *David* saith *aures perforasti mihi*, *Psal. 40*. because the body is most fitted to obedience by the eare.

Reason 5.

The Lord taketh greater paines about the eare then about any other sense, first he uncovereth the eare and taketh a vaile off it, *1 Sam. 20. 12*. that is called *revelare aurem* to uncover the eare, secondly, *perforat aurem* he boreth the eare, *Psal. 40*. as the servants eare was bored of old that they might dwell with their masters forever, *Exod. 22*. the first was *ad intelligentiam* for understanding, the second was *ab obedientiam*, for obedience, thirdly he circumcised the eare, which includeth both the other two.

Reason. 6.

God taketh great paines about the eare.

Sathan envieth most the eare, therefore in the Gospel it is sayd, that hee possessed a man with a deafe

Reas. 7.

Sathan envieth the eare most.

Reason, 8.

Why one that is borne
deafe is also dumbe.

Conclusion

The sight and hearing
like *Martha* and *Mary*.

Divell, but hee never studied to make a man blind.

Leaving these theologicall and morall reasons, wee may perceive what benefit wee have by our hearing, how it is the mother of our speech; for a man that is, borne deafe, he can never speake. Then the deafe man concluded that his case was a thousand times, worse than the blind mans, and that hee ought to bee thankfull to God who enjoyed the sense of hearing, although he was defective of the sense of seeing.

The conclusion of this is, the sight is the most excellent sense for naturall things in this life, and the hearing for spirituall things; therefore these two senses have beene fitly compared to *Martha* and *Marie*, *Martha*, was troubled about many things, but *Mary* sate at his feet and heard him diligently, therefore shee made choise of the better part, *Luk. 10. 41. 42*. But in the life to come the sight shall be no more busied about earthly things, but shall sit downe at the feet of Christ and chuse the better part with *Mary*, and onely then it shall contemplate heavenly things, for then wee shall walke by sight and not by faith.

C H A P. XX.

Whether the phantasie bringeth forth reall effects or
not?

The Phantasie what.

THe phantasie is an imagination and an impression made in the soule of such formes and shapés as are let in by the senses, or by such as are imagined without any sight.

How Imaginations
are wrought in the
Phantasie.

The way how these imaginations are wrought in the braine is this: The naturall spirits which are in the
heart

heart are sent up by the arteries to the braine, and there they waken these phantasies which are sleeping as it were in the braine, and then they begin to compose divide or abstract.

The resemblance of these imaginations wakened by the spirits, are speedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the seed. And as the influences of the heavens when they meet with a fire object, make diverse impressions in the earth, so doe the spirits in the seed; and as the painter useth to adde, devide and compose, so doe the imaginations as it were set a copie to the spirits, sometimes by encrease as when we imagine that wee see a Gyant: sometimes by diminution as when we imagine that we see a *pigmei* or a dwarfe, and sometimes by translation, as when wee imagine the eye to be in the breast; and as the painter by art borroweth the nose from one, the lip from another, and the eye from the third, so doth the phantasie, and as nature composeth sometimes, as *struthio camelus*, *pardo-camelus*, so doth the phantasie compose things, and make up diverse formes.

The spirits when they ascend unto the braine, and are cleare without fogge or mist of grosse exhalations then they compose and divide, and play the part as it were of a Poet or a painter in the braine, and this we see by experience, for when a man lyeth downe first, and the grosse exhalations arise out of his stomacke, then he cannot dreame, or if he dreame, his dreames are wonderfully confused and undistinct: but when the humors are settled, and the spirits begin to be more cleare, then they compose or devide more distinctly: as a man seeth not his face so clearely in the water when it is troubled as when it is settled: so the spirits when they are troubled with these fogges of mist and grosse exhalations

[Cc 3]

arising

How the resemblance of the imaginations are carried from the braine to the seed.

Simile.

The spirits being free from exhalations, doe. compose, and divide in the braine.

Why dreames in the forepart of the night are not so distinct as in the latter part of the night.

Simile.

Reasons proving that
the phantasie worketh
no alteration of it
selfe in a man.

Reas. 1.

Simile.

*Sensus et sensible idem
numero.*

Reas. 2.

The imagination nei-
ther worketh formally
nor virtually upon the
body.

How the spirits wa-
ken the phantasies and
carry them to the seed.

arising out of the stomacke, then they worke not so
clearly and distinctly, as they doe when the humors
are settled.

That the phantasie of it selfe worketh no alteration
withina man it is proved thus.

First, *nihil agit extragenus suum*, as *thornes bring not
forth figges, nor thistles grapes*, Mat. 7. 16. The imagi-
nation conceiveth not the things themselves but the
images of things, for as we are not fed by the nature of
bread apprehended in the phantasie, but by the bread
it selfe: So neither can the notions of things appre-
hended in the phantasie effect or change the body; and
as the sense is to the thing taken by the sense, so is the
imagination to the thing imagined, but the sense and the
thing taken up by the sense are *idem numero* one and
the selfe same thing, as the eccho, and the sound are one.
So the sight, and the thing taken up by the sight are
one, even so the thing imagined, and the imagination
are one, and there is no other act without the imagi-
nation, it is not *actio transiens* here *sed immans*, it is
not a transient action, but permanent, and therefore
worketh nothing upon the bodie.

The imagination cannot worke upon the body. First,
it worketh not formally, for that which worketh for-
mally, produceth an effect like the thing it selfe, as the
fire produceth heat. Secondly, it worketh not virtually,
for one body virtually onely affecteth another as Phy-
sicke worketh upon our bodies. Thirdly, it worketh
not *eminenter* by way of excellencie upon the bodies,
for then it should produce such an effect which should
be more excellent than the cause.

The spirits then ascending from the heart, wakeneth
these phantasies in the braine, and carrieth these idea's
or shapes downe againe by the Nerves, to the heart,
and to the Liver, and then to the blood, and last to the
seede.

seed where they take their impressions, and there is a great correspondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting and the one taketh the exemplary from the other: and although these imaginations be not actually seene in the seede, yet they are virtually in it, as the rest of the members are comprehended in it before they be fashioned: so are the colours, marks, and shapes.

The spirits draw out these shapes and colours, taking the patterne of them from the phantasie, and they imprint them in the seede: neither must this seem strange unto us, for if the diuell can mixe himselfe with the humors of the bodie, and out of these humors, frame diuerse shapes and colours, much more may the naturall spirits doe this in the humors. *Augustine* sheweth this, how the Diuell did delude the *Egyptians* and continued Idolatry amongst them, presenting to the Cow when she was engendering, an Oxe marked with the same marks where with the Oxe was marked which they worshipped in *Egypt*, so that when hee dyed they had still an Oxe marked after the same manner.

Whether was this a miracle or not, when *Iacobs* ewes brought forth speckled lambs?

It was *mirum* but it was not *miraculum*, God in working a miracle somtimes he useth an ordinarie meanes, as when he cured *Ezekias* sore, he bade lay figges to it, figges naturally mature and ripen the sore, but because hee healed *Hezekias* in an instant the naturall cause wrought no more here than *Pauls* girdle, when he healed the sicke by it: but when *Iacobs* ewes conceived speckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an instant, but kept their course as other ewes did.

What is the reason that other men who have try-

[C c 4]

The imaginations are not actually but virtually in the seed.

The spirits imprint the shapes and colours in the seed.

Augustinus de ciuitate dei lib. 8. cap. 8.

Quest.

Ans.

Iacobs Ewes bringing forth speckled Lambs whether a miracle or not?

Quest.

Ans^w.

Natura { naturans.
naturata.

Sathan can dive farre
in nature.

Instru- { propinquum
mentum. remotum.

tried, this conclusion could never doe the like.

God who is the God of nature, and worketh by his handmayd nature (who is *natura naturans*, whereas she is but *natura naturata*) can doe many things by her which neither the Divell nor men can doe, who are but natures instruments: the *Nazarets* by the law might drinke no wine, yet their cheekes were most comely and ruddie, *Lament. 4. 7*. But ordinarily drinking of water maketh the face more pale: ye see here how the God of nature did worke beside the ordinary course of nature; but Sathan albeit hee be not the God of nature, yet he could dive farre and invegle himselfe into the phantasie of the Cow, when she was in gendering, and so made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seed, and brought forth such a calfe marked with such spots: but God being the God of nature, gave such a blessing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an oxe or a bull marked with such markes, but he cannot give that blessing which the Lord gave to the ewes, neither can he invegle himselfe in the phantasie of the Cow as the Divell did who is a spirit; and therefore a cow bringeth not forth a calfe so lively marked, when a man, the instrument of nature hath hand in the worke, as when the Divell hath an hand in it.

Man is an instrument of nature two manner of wayes, either he is *propinquum instrumentū natura*, or *remotum instrumentum natura*; he is *propinquum instrumentum natura* the neere instrument of nature *quando sol & homo generant hominem*, and here he worketh more forcible in nature, than Sathan can doe. Againe he is the remote instrument of nature: example: when a Phisitian composeth his drugges of so many hearbs and simples, here he

he cannot worke so effectually as Sathan can doe, because he is but *remotum instrumentum natura*: so if a man should have presented a marked oxe before the Cow, she would not have brought forth a calfe marked after that manner, because he was but *instrumentum remotum natura* here, and could not worke so as the divell could doe.

Last observe, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not so vively in the birth, now the Lord by his directing hand matched the like with the like, the strong imagination with the stronger, and the weake with the weaker, and so, they brought forth lambes some with broader spots, and some with lesser.

The phantasie then by it selfe worketh not this alteration, but yet the phantasie when it apprehendeth the object either as profitable or hurtfull, then it moveth the spirits, and the spirits alter the body.

The conclusion of this is, as in naturall things, the Images breed Imaginations in the phantasie; when they behold monstrous objects the birth is oftentimes marked with the like. The Concubine of Pope Nicholas brought forth a child marked like a Beare, because in her conception she beheld the armes of the *Vrsins*, and therefore his successor Pope Martine caused the armes of the *Vrsins* to be razed out. So wee must beware of obscene spectacles and filthy objects, for they breed monstrous finnes in the heart.

Secondly, seeing that the phantasie of the mind procured by the object of the sight or some other cogitation in the time of conception, is of such force to fashion the birth: It becommeth men and women not to come together with beastly appetites and uncleane imaginations, for by such meanes monsters and mishapen births are often procured.

CHAP.

The parents give matter and forme to the birth.

The phantasie doth not alter the body, but moveth the spirits and they alter the body.

Conclusion 1.

Conclusion 2.

CHAP. XXI.

How the Hebrewes distinguished the ages of man.

1 Sam. 2. 33. *And all the increase of thy house shall die young ones.*

The Greeks divide the life of man into seven periods.

How the Hebrewes distinguish the life of man.

יֹנְקִי *lactantes.*

נַעַר *aliquando est nomen etatis, aliquando non.*

אִישׁ *aliquando nomen proprium, & aliquando nomen speciei.*

THe Hebrewes doe not divide the ages of man as the Greekes doe, or as the Latines. The life of man is called by the Greekes *Hebdomas* because it is divided in seven periods; the first is his infancie untill hee bee seven yeare old; the second is *pueritia* childhood untill he be foureteene yeares old; the third is *adolescencia*, youth-head untill he bee twentie five yeares of age; the fourth is *virilis etas* untill hee be fiftie: the fift is *evi maturitas* untill he be fixtie; the sixt is *senectus* untill he be eightie; the seventh is *decrepita senectus* from eightie to the day of his death.

But the Hebrewes distinguish the life of man after this manner; first they are [*bajonekim lactantes*] sucking children untill they bee three yeares old; Secondly, [*nagnarim*] *pueri ratione etatis* untill they bee thirteene; they say, *ratione etatis*, for oftentimes *nagnar non est nomen etatis* in the Scripture. *Ioseph* when he is thirtie yeare old is called *nagnar*, *Ioshua* when hee is fiftie five yeares old is called *nagnar*: see *Psal* 127. 4. and *Prov* 5. 18. so *Joel* 1. 8. So *Adam* is sometimes *nomen speciei*, and then it comprehendeth *infants* and men. *Infants who know not the right from the left hand*, *Jonas* 4. 11. and sometimes it signifieth a man come to age, and then it is opposite to the child. But when *Nagnar* is a name of age, then it comprehendeth from three yeares old

old to thirteene. Thirdly, he is *ish*, when he hath past thirteene and a day, then hee beginneth to observe the Law and is *filius praecepti*, and weareth his Phylacterie. Sometimes, this word [*ish*] is taken more largely, 1 Sam. 17.12. *venerat in viros, id est, senex erat*; and sometimes it is *nomen officij*, the name of a husband, Hof. 2.

אִישׁ aliquando latè sumitur, aliquando est nomen officij.

Fourthly, they are *bechurim* from twentie yeare old to sixtie, Exod. 30.41. because then they were chosen for the warres.

בְּחֻרִים electi.

Fiftly, *senectus*, and it was three-fold, first *zickna* when he was sixtie yeares old.

זִקְנָה

The second is [*shebha*] *canities* from seventie to eighty.

שֵׁבַח

The third is, [*Iashish*] *silicernium* or *decrepita senectus*, 2 Chro. 36.16. The sword of the Chaldeans spared not the old man, nor him that stooped for age. By this we may see that they translate not these words rightly, they shall die in the flowre of their age, 1 Sam 2.33. for they dyed long before that time: The meaning then is this, thy sonnes shall not die when they are children, but when they are *ishim* past thirteene yeares of age, and when they shall have so much understanding to see themselves put from the holy service of the Lord, the Lord shall cut them off before they come to bee men, which the Hebrews call *more excidij*, before they come to the flower of their age. Not unlike unto this place, is that phraze, Hof. 9.12. *orbabo eos ab homine*, that is, I will cut them off that they shall not become men, or before they shall become men.

יָשִׁישׁ

Orbabo eos ab homine quid.

As the age of man is divided, so *Augustine* divideth the age of the Church, first *infantia* when he called her out of *Egypt*; Secondly *pueritia* when she lived under the pedagogye of the Law till Christ came; thirdly in *adolescencia* under Christ; fourthly, in *senectute*, under the Apostles, and last *decrepita senectus* now.

The ages of the Church.

So

The ages of the
Church of the Gen-
tiles.

So the Church of the Gentiles was in *infantia* from *Adam* to the flood; secondly, in *adolescencia* from the flood to *Abraham*, thirdly, shee was in her widow-head from *Abraham* to *Christ*: in this time the Gentiles were rejected, and *Abrahams* posteritie onely chosen. This time of her rejection is called but *momentum vel modicum temporis*, *Esay* 54. for as the earth although it betwentie thousand miles about in circuit, yet it is but a point in respect of the heavens; so is this time from *Abraham* to *Christ*, but a point in respect of eternitie. *Christ* saith, *a little while, and yee shall not see me, and a little while, and yee shall see me*, *Ioh.* 16. 16. It was but a little while from *Christs* ascension to his coming againe in respect of eternitie.

Conclusion.

The conclusion of this is, the Lord when hee made the Almond rod to blossom, *Num.* 17. hee signified that *Aarons* children the Priest-hood should flourish; therefore the Hebrewes called the Priests sonnes *flores sacerdotales*: but here when *Eli* and his sonnes were to be cut off, the rod withered and decayed in him, and the children did beare the iniquitie of their fathers.

CHAP. XXII.

Whether death bee naturall to man or not?

Gen. 3. 19. Dust thou art, and to dust shalt thou returne.

How man was made
of the dust, and is re-
solved into dust.

Iob 10. 9. Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me to the dust againe? When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime: and lastly earth, that is,

con-

condensate clay; then when man returneth backe againe, first he is earth, then clay, then slime, and lastly dust; therefore *God saith, dust thou art, and to dust thou shalt returne, Gen. 3. 19.*

Whether is this death naturall to a man or against his nature?

If yee will respect the intention of nature, death is against nature; because generation is according to nature; therefore *Dionysius* said well *malum carere fine, natura et efficiente, cum à nullo optetur & sit recessus ab ente.*

Secondly, death may be considered two manner of wayes, either if it be compared with generation, or if yee compare one sort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one sort of death with another, then one sort of death may be sayd to be naturall, and another sort of death contrary to nature: example; when a man dieth in a consumption, this death is a naturall death, because hee hath that within himsele which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cause within himsele.

Againe consider natures first intention, and then the way how nature worketh; in natures first intention all sort of death is contrary to it: but if yee will observe how nature worketh, if shee worke by her owne principles then this is according to nature; but if death be violent, this is contrary to nature: consider then the first and principall intention of nature, death is contrary to it: but according to the second intention of nature it is not contrary to it, because it is necessary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewise because this is done by the law of nature which ordained

Quest. 1

Ans.

Whether death be naturall to a man, or not?

Death considered two wayes.

How death may be said to be contrary to nature.

All death is contrary to the first intention of nature.

Death is not contrary to the second intention of nature.

One death may be both said to be according to nature and against nature.

Quest.

Answ.

Whether it is naturall for the soule to bee separated from the body.

Simile.

Obiect.

Answ.

Death although violent to the body, yet not to the soule.

Obiect.

ordained that things which have a beginning must die.

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and so kill their mother; this unnaturall birth is first *prater naturam*, it is besides nature; for nature teacheth creatures to love those who bred them; Secondly, it is *contra naturam* against nature, because they come not out the ordinary way as other creatures doe; Thirdly, it is *secundum naturam* in the second intention of nature, for every creature seeketh the life and preservation of it selfe and the continuing of the owne kind of it.

Whether is it naturall for the soule to bee separate from the bodie or not?

In the first creation it was naturall for the bodie and soule still to be together and never to be separated, but sinne intervning maketh the soule long oftentimes to be out of the bodie; the soule longeth to be out of the finfull body that it may be the more able to discharge her spirituall duties, which are hindered by the heavy and dull body. The water according to the owne proper inclination goeth downward, yet lest there be *vacuum* or an emptinesse in nature it ascendeth upward; so the soule first desired to continue in the body that there may be *pulchritudo universi*, and the soule to be freed from sinne it desireth for a while to be out of the body. So the soule saith to the body, *neque possum vivere tecum, neque sine te*, I can neither live with thee nor without thee.

Death is a thing violent to man, therefore not naturall.

It is not violent to the soule, for the soule when it is separated from the body, it doth not perish, but is more perfected.

A part being taken from the whole, then the separation

tion

tion is violent, and the part imperfect; but the soule is a part of man, and there it is imperfect when it is separated from the bodie.

That is to be understood of such parts as receive their perfection from the whole, but the soule rather giveth perfection than receiveth.

When the soule is separated from the body, it desires to be joyned with it againe.

It desireth to be joyned with the body againe not as it is a naturall body, but as it is a pure and glorified body.

Then the resurrection is according to nature, for the soule desireth naturally a glorified body, and it desireth not to be united to a sinfull body againe.

It is naturall for the soule to desire a glorified body againe, yet the soule cannot be joyned to God naturally, but by supernaturall meanes; so the soule naturally desireth a glorified body, but it can never be joyned to it but by a supernaturall meane.

When the soule is out of the body, whether is it kept violently out of the body or not?

It is not kept violently out of the body, because that which is detained violently, is not onely detained and kept from the place which it desireth, but it is also detained in a place which it desireth not, which is altogether contrary to it; when a man is taken out of his owne house and put in a close prison, hee wanteth not onely his owne house which he longeth to be at, but hee is shut up also in a close prison which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne house and put in a farre better house, here he hateth not this better place, neither can he be said to be kept violently in it, although he have a desire to be in his owne house againe.

The conclusion of this is, nature Gods hand-maid in her

Answ.

Object.

Answ.

Why the soule desireth to be joyned to the body againe.

Object.

Answ.

Quest.

Answ.

Whether the soule be kept violently out of the body or not?

Simile.

Conclusion

Nature followeth
Gods intention in the
dissolution of man.

her first intention followeth Gods direction, and as God intended first that man should bee immortall, so did nature : but then commeth in Gods second ordinance, because man sinned God said, *Dust thou art and to dust thou shalt returne*, so nature in her second intention seconded Gods decree, and worketh to the dissolution of man.

MORALL



MORALL OB- SERVATIONS.

CHAP. I.

Of two evils, the least is to be chosen.

2 Sam. 24. 14 And David sayd; let me fall into the hands of the Lord, rather than in the hands of men.

David made choise here rather to fall into the hands of God then man. In evils of sinne there is no choise to be made, as *Lot* who chose rather to prostitute his daughter then to hazard his guests, and so did *Pilat*. When *Dionysius* presented three whores before *Aristippus* bidding him make choise of one of them, he said, that *Paris* had such bad successe for choosing one of that kind that he would never make choise of one of the three.

Revel. 3. 15. I would yee were either hot or cold, but because yee are lukewarme, therefore I will spue you out of my mouth. here it may seeme that the holy Ghost would have made choise rather that they were cold, than to be lukewarme, which are both sinne.

He willeth them no here to make choise of the lesser sinne, but sheweth them onely which is the lesser sinne

[D d]

*Ma- Culpa
lum Ipene.*
In evils of sinne there
is no choise.

Obiect

Answ.
What is meant by be-
ing lukewarme.

finne, and that it is more tolerable to be cold than lukewarme.

Obiect.

But in evils of sinne, it may seeme that one of them may be chosen, for *Moses* chose rather that the husbands should give their wiues a bill of divorce, then that they should kill them.

Ans.

Why *Moses* gave the bill of divorce?

Moses tolerated this for the hardnesse of their hearts, but he made no choise of this, but suffered it because he could not helpe it.

Obiect.

An Idolater is charged by the Law to goe to the Church: if he goe to the Church he sinneth against his conscience, if he absent himselfe from the Church then he sinneth against the law: here it may seeme that hee is to make choise of one of the two evils which are sins.

Ans.

He is to make choise of neither of the two, but to seeke that his conscience may be reformed, and so give obedienceto the Law.

Quest.

Whether did the man of *Gibea*, *Iud.* 19. sinne or not, in offering his daughter and the wife of the Levite to the men of *Benjamin* to be abused, rather than the Levite who was his guest?

Ans.

Wee must not doe evill that good may come of it, *Rom.* 3. 8.

Quest.

But might not this man rather have made choise of death than offered his daughter, for an honorable death is to be preferred to any sinne?

Ans.

It is one thing to be a patient, and another thing to be an agent; if he had made choise of death rather, then he had beene an agent and not a patient: and if he had died in withstanding this villanie, his death had beene honourable; herein hee was to bee blamed that hee brought forth his concubine & gave her to them, *vers.* 25. and hee made choise of one evill to eschew another.

*Ma- per se.
luz per accidens.*

There is one sort of evill which is evill in it selfe, and another

another which is but evill by accident onely : man may chuse that which is but accidentally evill, but never that which is evill in it selfe. Example, 1 Cor. 7. it is not good for a man to touch a woman, and it is not good for a man to commit whoredome; It is not good for a man to touch a woman, that is, to marry her accidentally it was not good at that time for the present trouble that was upon the Church, yet he might chuse this remedie to marry rather than to commit whoredome, because it was but accidentally evill to marry, evill at that time when the Church was under persecution, but that which is evill in it selfe hee may no wayes chuse.

When two evils are set before the will, a greater evill and a lesser evill, the will cannot but chuse the lesser evill, which is either lesser indeed or apparent-lesse, it is so determinate by the understanding, but yet it hath this freedome to chuse the *media* for this end. So when two good things are set before it, it cannot but chuse the better good, either in appearance or simply best.

The greatest evill of punishment is to bee chosen rather than the least evill of sinne: Therefore the martyres would chuse rather to suffer the greatest punishment than to commit the sinne.

But here an innocent man is to take heed when these two are put in his choice, whether to sinne or to suffer punishment; hee is not to make choice of the punishment, although he refuse to make choice of the sinne, but hee is to suffer the punishment inflicted upon him, but not to make choice of it. *Charles* the ninth the French King, offered to the Prince of *Condé* his choice, whether he would goe to the Masse or chuse perpetuall banishment or imprisonment; what replied he? to goe to the masse is simplie sinne, therefore I will never chuse that: but to chuse either perpetuall imprisonment

[D d 2]

or

When a man may chuse that which is accidentally evill.

Non habet libertatem quoad specificationem sed quoad exitum.

The greatest punishment rather to be chosen then the least sin.

An innocent person is not to make choice of the punishment.

or perpetuall banishment, that I cannot doe for then I should imply a certaine guiltinesse in my selfe; but it is in your power ô King, to inflict which you please, and I am readie to suffer. A man is condemned to die, the magistrate putteth in his choise what sort of death hee would die, he may lawfully now chuse the easiest sort of death, hee implieth now no guiltinesse upon himselfe, for the Iudge hath now already found him guiltie.

Quest.

It may be asked why *David* made choise rather of the plague than of the sword or famine?

Ans.

The reason was because he would expose himselfe to that danger of the plague as well as the subjects, because there were fewer meanes for him to escape the plague than the sword or famine.

Reasons why *David* chose the plague rather than the sword or famine,

Another reason why he made choise of the plague rather than of the sword or famine, because of these two would have made the Lords people to have beene evill spoken of amongst the heathen: for the enemy would have insulted against God and his people if they should have overcome them; and so would they have done, if they had beene enforced to seeke releife of them in time of famine: but in the plague they had no such occasion, and *David* had rather fall into the hands of God immediately, than into the hands of men.

Obiect.

Warre and famine are from God, therefore he should have fallen into the hands of God, this way also; for his instruments can doe nothing but that which hee willeth.

What the wicked doe in afflicting the children of God,

When they afflict us, they can doe as much as God willeth them to doe, but when they sinne they can doe that likewise which God permitteth them to doe; the wicked when they are Gods scourges they adde their owne malice and mischeife, *Zach. 1. 15. I was angry but a little, and they helped forward the afflictions,* I minded but

but to whip my children, but they flayed them, see *Esa.* 10. 7. When God useth the good Angels to punish, they doe nothing but that which the Lord commanded them; but the evill Angels adde their owne malice and wickednesse, the one is *Angelus mali*, and the other is *Angelus malus*; the Lord sent *Ashur* against his people to correct them; hee did not onely permit them to goe but commanded them, *Jer.* 50. 21. *goe up against the land, doe according to all that I have commanded thee: yee the Lord is angry with them for going against his people, why? because their thoughts were not answerable to his thoughts, they had another intention and affection, and they added their owne malice.*

David made choise here rather to fall into the hands of God than man. *Moses* too when it was laid upon the ground was a Serpent, but when *Moses* tooke it in his hand it became a rod. So these chastisements and punishments which are fatherly corrections to us in the hand of God, in the hand of the wicked they are Serpents to sting us. When *Elias* fled from *Iezabel* he desired that the Lord would take his life, but O *Elias* if thou be weary of thy life, goe but backe to *Iezabel*, and she will quickly dispatch thee: but *Elias* would none of that for death out of her hand should have beene a stinging Serpent, but out of the hand of God it should have beene a gentle rod. When the Lord reasoned with *Jonas*, he saith, if thou who art an angry and crabbed creature hadst pittie vpon the gonrd, how much more should I have pittie upon *Ninive* who am a God of mercy? There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of man.

It is a fearefull thing to fall into the hands of the living God, *Heb.* 10.

It is a fearefull thing for contumacious sinners so remaining

מלאכי רע

Angelus mali, *Psal.* 78. 49. est syntaxis rectio-
nis convenientie.

Simile.

Obiect.

Ans.

meaning, to fall into his hands, when hee is an angrie God; then it is better to bee corrected by the rod of men; but for penitent persons that take the ready course to pacifie his anger for their sinnes, for such it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Conclusion 1.

The conclusion of this is: in evils of punishment we are to chuse the lesse, therefore wee must study in our election to know which is the least evill, for if we make a wrong choice we shall fall into the evill of sinne.

Conclusion 2.

It is better to fall into the hands of God than men: therefore when God doth visit us with sicknesse, let us take it in good part, because we fall into the hands of a mercifull God.

Conclusion 3.

When God punisheth us by his instruments, let us passe by the second causes in whom wee shall see much malice and hatred, and lift up our eyes to God himselfe in whom wee shall see much mercy. A man when hee would drinke of the water of the river, he drinketh not of it neere the sea where it is brackish, but hee goeth up to the fountaine where it is sweet; so if wee would finde comfort in our afflictions, we must learne to take them out of Gods owne hand. So *Iob* looketh not to the *Chaldeans* who robbed him, but saith, *The Lord hath given, and the Lord hath taken, Iob. 1. 21.* So when *Shimei* cursed *David*, he saith, *the Lord hath bidden him, 2 Sam. 16. 11.* So *Ioseph* looked not to the malice of his brethren but to the Lord, *Gen. 45. 8.*

Simile.

CHAP. II.

Of friendship.

1 Sam. 18. 1. The soule of Jonathan was knit to the soule of David, and beloued him as his owne soule.

THere are sundry sorts of love, first, naturall love; secondly, sensuall love; thirdly, rationall love; all these three bindeth one to another, but spirituall love excelleth all these.

Naturall love is that sympathie which God hath placed in things without life, as in heauie things to descend, and light things to ascend: and that sympathie which is betwixt the yron and the loadstone, these things although they have no knowledge in themselves, yet they are directed by the hand of the first mover, as the arrow by the hand of the Archer is directed to the marke.

The second sort of love is that sensuall love, directed by appetite which is found amongst beasts, for beasts of the same kind love one another, and these rauinous beasts which live by rapine, yet they love one another: but this sort of love differeth farre from the loue of man; the beasts love onely their young ones for a time, but afterwards they love all the rest of the same kinde alike. Man loveth not his owne children onely, but also these who are in affinite or consanguinitie with him, and these of his acquaintance, and his love is a permanent loue: it is true through the corruption of the nature of man, there is a greater hatred betwixt man and man than amongst the beasts, but this ariseth of some peruerse affection, but it was not so from the beginning.

[Dd 4]

This

Amor { *naturalis*
sensualis
rationalis
spiritualis.

Naturall love what.

Sensuall love what.

Difference betwixt
sensuall and rationall
love.

Amicitia $\left\{ \begin{array}{l} \text{perfecta} \\ \text{imperfecta} \end{array} \right.$
 Perfect friendship
 what.

The measure of true
 friendship.

Quest.

Ans.

How a man loveth
 himselfe.

A comparison betwixt
 friendship and marri-
 age.

Quest.

This friendship is eyther perfect friendship, or im-
 perfect friendship,

Perfect friendship is the mutuall love of two arising
 of an effectuall good will of the one towards the other
 and grounded in morall goodnesse: this kind of friend-
 ship is not found but amongst good men, he that lo-
 veth a man for pleasure and profit, this is not true
 friendship.

The measure of this friendship is this, we must love
 our friend as our selves, the reason of this is, because *Amicus est alter idem*.

How can a man love himselfe, seeing love is alwayes
 betwixt two?

If yee will consider reason and sense together, yee
 shall alwayes finde two things in man, and if reason
 give place to sense, then sense is *amatum* and reason is
 but *amans*, and that breedeth selfelove: but if sense give
 place to reason, then reason is *amatum* and sense is but
amans, and thus we should love our neighbours as our
 selves: when a man loveth the sensuall part in his neigh-
 bour rather than the reasonable part, this is not right
 love.

This friendship resembleth mariage in five things,
 first there must be some equality betwixt these who are
 to be married, so there must be some equalitie betwixt
 these who are friends: the love which the Prince carri-
 eth to his subjects is not properly friendship, but
 friendship is amongst these who are equals, and yet the
 Lord submitted himselfe so farre as to call *Abraham* his
 friend, *I am. 2. 23.*

Where there are two equals, if one of them wish pre-
 ferment to his friend and to bee above him in degree,
 whether or no doth this breake the bond of friendship,
 seeing now he wisheth him to be his superiour and not
 his equall?

Friend-

Friendship is kept two manner of wayes, either in the same degree of friendship or in a higher or more eminent degree; and as the inferior facultie is preserved in the superior (as the facultie to nourish is preserved in the sensitive) so is friendship kept still but after a more eminent manner, and then it is turned into reverence and farre greater respect.

The second thing wherein friendship resembleth marriage is in unity; as in marriage two are made one flesh, so in true friendship they are made one spirit, and *amans est alter idem cum amato*. The Prince of the Saracens and the Emperour of Constantinople entering in a league of friendship, caused a Chirurgion to open a veine in each one of their armes that they might make up this friendship the better; this friendship makes two friends to be one, or to be foure, but never to be two, for he that loveth is loved, and he that is loved loveth; and true friendship maketh them one, it maketh one soule in two bodies: and as a man must not have many wives so he must not have many friends; this is called *πολυφιλία* the love of many friends; and as these creatures who have but one brood love them the better, so he that hath but few friends, his love is the greater towards them.

Good the more it be extended the better it is, why then is friendship the better the more it is contracted?

Good the more it is extended in the one kind, the better it is if it suffer extention, and love it selfe the more it is extended the better it is: therefore when the Law saith, *thou shalt love thy neighbour as thy selfe*, the Apostle, *Rom. 13. 9.* extendeth it to *τὸν ἕτερον*, any man, to teach us that this love must bee extended to all; but particular friendship which suffereth no extention, the more it is contracted the better it is; and in this sense it is said, *qui multis cupit esse amicus nemini amicus est*,

Ans.

How friendship is kept with those who are in a higher degree.

Friendship like unto marriage in unitie.

Simile.

Object.

Ans.

Particular friendship the more it is contracted the better it is.

Simile.

Friendship like unto
marriage in communi-
on.

Friendship like unto
marriage in the perpe-
tuity of it.

est, he that desireth to be a friend to many is a friend to none. If the hand were not parted into fingers, it could not doe things commodiously, as to write or to throw; but yet it gripeth faster when it is folded. Love is like the hand parted, and friendship is like the hand folded. When a man hath too many friends, it breedeth but tediousnesse to him rather than comfort, and they say we should use our friends as we use sauce to meat; this is the property of sauce, if it be sparingly used, it maketh the meat to have the better relish, but if it be too much used in the meat, it breedeth loathsomenesse. So &c.

Thirdly, friendship is like unto marriage in communion, love seeketh not her owne but delighteth as much in the good of others, *Plato* willed that in his Common-wealth *meum & tuum* should not bee heard, but amongst true friends the right of possession ought to be heard, but not the right of use: Let thy fountaines bee dispersed abroad, and rivers of waters in the street, but let them be onely thine owne, and not strangers with thee, *Pro. 5. 16, 17.*

The fourth thing wherein friendship resembleth marriage is in the endurance of it, for as nothing parteth married persons but death, so nothing parteth true friends but death. *Artemisia* Queene of *Caria* knowing that death parted husband & wife; shewed a wonderfull act of passion towards her husband *Mausolus*; for death having taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might rest, from whom shee could not indure to live separated; So friendship which is true friendship can hardly be dissolved, and nothing separateth them but death.

But

But charity endureth after this life, therefore friendship may seeme to indure after death in the life to come.

Charity in generall indureth in the life to come amongst all the Saints of God, but not this particular love betwixt man and wife, betwixt friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead, *Ruth 2.20. Blessed be he of the Lord, who hath not left off his kindnesse to the living and to the dead*, that is, to the posterity or the wife of the dead: And it seemeth that *David* was unmindfull of this rule of friendship to *Ionathans* sonne, when he bade divide the land betwixt *Shiba* and *Mephiboseth*, *2 Sam. 19.29.*

The last thing wherein friendship resembleth marriage is, as the man ought to beare with his wives infirmities and to cover them, so should a friend cover the infirmities of his neighbour, but not his grosse enormities, for then he hateth him, *Lev. 19.17. Thou shalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendship is knowne best in adversitie, for as a true friend rejoyceth with his friend in prosperity, so he lamenteth with him in his adversity, and beareth a part of his burden with him. *Iobs* friends came in adversitie to visit him, and they sate seven dayes by him and spake nothing, for in the beginning of griefe it is most fitting for a friend to hold his peace and to expresse his compassion rather by teares than by speech; And it is most probable that the Angell when he came to comfort *Christ* and to strengthen him, *Luk. 22.43.* did rather comfort him by gesture than by speech, by standing by and assisting him in a visible shape, weighing and considering with himselfe the great griefe and agonie that was in *Christs* soule. And when *Christ* fell grovelling upon the ground, it is not unlikely that hee in

Object.

Answer.

Charity in generall remaineth in the life to come, but not particular friendship.

Friendship like unto marriage in bearing others infirmities.

Friendship best known in adversitie.

How a man is to behave himselfe to his friend in the time of griefe.

How the Angel did comfort *Christ* in his agony.

What comfort Christ
required of his Disci-
ples.

in compassion fell down upon the ground also. What is that which he required of his Disciples in his agonie? he desireth not words of consolation from them, but onely that they would weigh and consider with themselves his great agony and griefe, and it grieved him that they could not watch with him in his great heaviness: yea, it was a great comfort unto him when hee went a stones cast farther from them, if they would watch and expresse their love to him by shaking off their drowsinesse.

Quest.

Whether are friends more necessary for us in our prosperity, or in our adversitie?

Answ.
At what time friends
are most necessarie.

Simply they are more necessary for us in our adversitie, but for more excellent uses in prosperity: the basest parts of the body are simply more necessary for our life, than our seeing or our hearing, for a man cannot live without them, but we may live without seeing or hearing, and yet seeing and hearing serve for more excellent uses: so friends in necessity are more necessary simply to maintaine our life, but for the comfortable life, they are the more excellent object to bestow things upon. *Salomon saith, a friend loveth at all times, and a brother is borne for adversity, Prov. 17. 17.*

Simile.

Imperfect friendship
what.

Imperfect friendship is that which is either grounded upon pleasure or profit. And as these extractions of spirits which are drawne out by the Chymists, are more subtile and pure than the grosser bodies out of which they are extracted; so the love which ariseth of vertue is more subtile and pure than that love which ariseth of pleasure and profit, and these sorts of friends are but friends by accident: if friendship arise onely of profit, then it is the most imperfect sort of friendship, for then we are not said *frui amicis sed uti amicis*, for as we love not our cloathes but for our bodies sake to warme them, so when we use our friends onely for our profit,

Simile.

we use them but we enjoy them not. *Paul said, I seeke not yours but you, Pro. 29. 6. every man is a friend to him who giveth gifts; but this is no true friendship, Prov. 19. 27. All the brethren of the poore do hate him, how much more doe his friends goe farre from him?* But if the friendship be grounded upon sin, this is the worst ground of all: such was the friendship of *Simeon and Levi, brethren in evill*, and such was the friendship of *Herod and Pilat; Though hand joyned in hand yet the wicked shall not escape, Prov. 16. 5.*

This friendship which ariseth of profit it is easily dissolved, and to helpe this, wee are not to receive benefits of every man, but we are to consider first for what end the gift is offered to us: for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a selling; as the Pharises would bid their neighbours to dinner, because they knew they would invite them againe.

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the minde of the giver; as the widowes mite was more accepted than the large offerings of others. *Hiram* was to blame in this, when *Salomon* gave him *twenty cities in the land of Galilee*, he called them *dirty cities*, 1 King. 9. 13. he measured not the gift here according to the mind of the giver.

The gifts which are given by friends are not like things sold and bought, for the thing sold dependeth chiefly upon the seller, but here the value and estimation dependeth upon the receiver; he should not measure the gift by the profit that may redound to him by it, but by the affection of the giver.

That friendship which is onely grounded upon pleasure is not well grounded, for our pleasures for the most part are excessive as the *Epicures* friendship; *Let us*
cate

Friendship grounded on profit is easily dissolved.

In amicitia honesta mensura est dantis propositum.

Gifts given by friends not like things bought and sold.

Friendship grounded on pleasure is not permanent.

How to keepe true
friendship.

eat let us drinke, for to morrow we shall die, 1 Cor. 15. 32. here their friendship and joy continued not, it is but like the crackling of thornes under the pot, *Eccles. 7. 6.* which is soone gone. But true friendship is grounded in the Lord, as *Dauids* companions were these who feared God, *Psal. 119. 63.* such a friend was *Hushai* to *David*, *2 Sam. 15. 37.*

The way to keepe this friendship is, *Pro. 25. 16.* *Withdraw thy foot from thy neighbours house, lest he be weary of thee and hate thee: Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.* Again, *let thy foot be rare in thy neighbours house;* in the originall it is pretious, for these things which are rare we hold them pretious, *1 Sam. 3. 1.* *The Word of the Lord was pretious in those dayes,* that is, it was rare. So *Esa. 13.* *a man shall be more pretious than gold,* that is, more rare. And he useth a comparison here, for as hee that eateth sparingly of honey it is comfortable to him and refresheth him as it did *Jonathan*, but if hee eat much of it, it maketh him to surfet: so if a man come seldome to his friend, hee shall be welcome to him, but if hee come often to him, then hee becommeth weary of him.

Simile.

CHAP. III.

Sinfull love degenerateth into hatred.

2 Sam. 13. 15. *Then the hatred wherewith he hated her, was greater than the love wherewith he loved her.*

THere are two affections which carry great sway in the soule, *desire* and *love*: sometimes we both desire and

and love them; some things wee desire but love them not, till injoyed; and some things we desire, but love them not when we have gotten them.

These things which wee desire and love are things honest; these things which we desire and love not, are things profitable, wee love them not before wee injoy them; we may carry some Imaginary love to them before we enjoy them, but this is not true love: for other mens profits so long as they enjoy them affect us not, but when wee injoy them indeed, then wee begin to love them; but sinfull delights we desire them, but being once gotten we loathe them, but things honest we both desire them and love them.

Honest things wee both love them and desire them although we want them, but things profitable before wee have them, wee desire them but love them not properly: when a man wanteth riches or children he hath a desire to them, but when hee hath gotten them then he loveth them. Things pleasant before we have them wee both desire them and carrie an imaginary love to them, but when wee have them once, both the desire and the love perish together, and they leave behind them a certaine loathsomenesse, as hee that eateth too much of the honey combe loatheth it: *Prov. 25. 15.* here the desire and the love goe away together, and the love in sinfull pleasure is turned to hatred. Things profitable are profitable to us when wee possesse them, and the longer that we possesse them, the greater fruit reape we of them. But the delight which wee have in pleasant things is neither an habit, nor a perfect possession of them, but a motion which hath alwayes some privation joyned with it, which failing the love faileth likewise: These pleasant things before we injoy them, they have a greater force to stirre up a desire in our phantasie when wee want them; but when wee have profitable

Things honest we both love and desire.

The desire and love of things pleasant once gotten perish together.

The love and desire of things honest remains both when wee want them, and when wee enjoy them.

ble things they have a greater force to give me contentment than pleasant things; pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisdom, is preferred both to things pleasant and profitable; for we love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

Honestum	}	conveniunt	{	in desiderio rerum non possessorum.
Vtile				
Iucundum				

Honestum	}	conveniunt	{	in amore postquam possidentur.
Vtile				

Honestum	}	differunt	{	honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, & in possessione amatur non desideratur.
Vtile				

Honestum	}	conveniunt	{	in desiderio ante possessionem.
Iucundum				

Honestum	}	differunt	{	in iucundo post possessionem perit desiderium cum amore; in honesto vero utrumque post possessionem manet.
Iucundum				

Vtile	}	differunt	{	in desiderio ante possessionem.
Iucundum				

Vtile	}	differunt	{	utile non amatur ante possessionem sed solum desideratur, at iucundum ante possessionem amatur & desideratur. Secundo utile amatur post possessionem, sed amor iucundi cum desiderio perit post possessionem.
Iucundum				

Health,

Health, children, and glory, whether are they to be referred to things profitable, pleasant, or honest?

Health chiefly is to be referred to profit, therefore we loathe it not after we have it, as we doe these things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our wil and understanding: children again belong both to honesty and pleasure, for we desire our children to possesse our goods, as wee enjoy them; this desire is mixed with delight, and therefore the converging of parents with their children breedeth not satietie or loathsomnesse as sinfull pleasures doe. And they long for children to continue their kind by a certaine immortallity, and herein man differeth from the beasts who love their young ones onely *ut nunc* for the time present, but respect not the continuance of their kind in them: and this is the cause why parents are never wearie of their children more than they are of their health.

The love of marriage especially consisteth in pleasure, but hath honesty and profit joyned with it. The love and desire of dominion hath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure, but also to honesty.

These things which wee both desire and love, they proceed sometimes *ab amore sensibili*, and sometimes *ab amore rationali*, when we desire them first, and next wee love; but when they proceed *ab amore rationali*, then we first love them, and then desire them.

The delights which are sensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense they give contentment to both. And as the mist which

[E e]

arise

Quest.

Ans.

Health reserved to profite.

Children belong to honesty and pleasure.

Difference betwixt the love of parents to their Children, and the love of beasts to their young ones.

Honor *legitimus*
illegitimus.

When delights give contentment both to sense and reason.

Simile.

*euſoxia ab euſoxia
probo.*

The baſer ſenſes are
ſooner cloyed with
pleaſures.

Why the eye and eare
are not ſatiſfied.

ariſeth out of the vallies and aſcendeth to the moun-
taines berokeneth raine, but when the miſt falleth from
the mountaines to the vallies, then it berokeneth faire
weather: So when the ſenſuall delights aſcend up to the
phantaſie and reaſon, it is a bad token; but when the
loue of honeſtie and vertue deſcends from reaſon to
phantaſie and ſenſe, then it is a good token. When the
mind illuminateth the will firſt, then the will beginneth
to affect a thing and to ſeek after it, then it is called
euſoxia beneplacitum animi the good pleaſure of the will
being approved by the reaſonable facultie in the under-
ſtanding, which doth try things firſt and ſetteth the will
on worke, and the will ſetteth the reſt on worke.

Againe, if we ſhall conſider the ſenſes, we ſhall per-
ceive that the baſer ſenſes, the touch, taſt, and the ſmell
which ſerve moſt for ſenſuall pleaſures, they are ſooner
cloyed, as hee that eateth the honey combe ſurfetteth
quickly, *Pro. 25. 15. & 7. 18.* when the whore inviteth
the young man ſhe ſaith, *come & let us take our fill of love
untill the morning*, one might well give them a ſurfet of
this beaſtly pleaſure; but conſider againe the more no-
ble ſenſes, the ſight and hearing, which ſerve for rea-
ſon, they are never ſatiſfied, *The eye (ſaith Salomon) is
not ſatiſfied with ſeeing, nor the eare with hearing, Eccleſ.
1. 8.* Why are they not ſatiſfied? becauſe they give in-
formation to the nobler facultie of the ſoule the *un-
derſtanding* wherein honeſty and vertue are ſeated, and
they are never weary to ſerve her. And if we ſhall com-
pare things honeſt, profitable and pleaſant, we ſhall find
that things pleaſant are fartheſt out of the ſquare, and
conſequently muſt breed the greateſt diſtaſte to the
ſoule: for things honeſt the more wee deſire them, the
more we are commended for that; but when we deſire
things profitable, wee muſt deſire them with a greater
moderation, becauſe they are more baſe, and we muſt
reduce

reduce them to some mediocritie, but most of all have we need to take heed to our delights of sense as basest of all; therefore *Salomon* willeth us, *Pro. 23. 1.* when we sit at a governour table to put a knife to our throate, that is, when we sit at a table where there is variety of dishes and dainties, we must eat sparingly then, as if there were a knife set to our throate to cut it, lest our table become our snare. *Psal. 69. 22.*

Some things may breed delight to the phantasie but not to the sense, as when a Poet describeth a gnat or flea, this is delightfull to the phantasie; but if a man should feele the gnat or the flea biting him, it would be most unpleasant to his sense and feeling. Sometimes a thing may be delightfull to the sense; but bringeth little or no delight to the phantasie, as when a man eateth sweet things. But things which are honest breed delight both to the understanding, phantasie and sense. The sensuall pleasures are like the booke which *Iohn* did eate, *Rev. 10. 9.* they are sweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleasure was.

Amnon loved *Thamar* with an incestuous love, then he falleth into the other extremitie to hate her, but if hee had reduced this to a right mediocritie hee should have loved the person but hated the vice, *Levit. 19. 17.* Thou shalt not hate thy neighbour in thine heart, but thou shalt rebuke him.

The conclusion of this is, let us set our desires on the right objects and moderate our affections, lest they exceed and degenerate into lust, *Iames 4. 3.* Yee aske amisse that yee may consume it upon your lusts.

We must take heed to our basest senses.

Things may breed delight to the phantasie but not to the sense.

Some things delightfull to the sense but not to the phantasie.

Simile.

Amnon sinned in hating *Thamar*.

Conclusion.

CHAP. III.

Whether we may exceed the rule of righteousness in well doing or not ?

Eccles. 7. 16. Be not righteous overmuch.

Vertues in themselves
cannot be sayd to be
more or lesse.

Vertues in this or that
subject may be said to
be more or lesse.

εὐσεβεία.
ἀσεβεία,
δεισιδαιμονία.

How a man may ex-
ceed in justice.

A Man cannot exceed in justice which is the com-
pend of all vertues, and it signifieth to give every
one his owne; if we take *right* for that which is partly
right or *rectum mathematicum*, there can be nothing
more right. Vertues in themselves are not more or lesse,
but if yee will consider them as they are in this or that
subject, and not in their absolute or greatest perfecti-
ons, then they may be sayd to be more or lesse. Exam-
ple: if we will respect religion in it selfe, here we cannot
be too religious, for religion in it selfe is opposite to
all the defects in religion. Hope in respect of the inward
forme of it, looketh directly towards God, wee cannot
exceed here, although wee may come short: but re-
specting the matter which is hoped for, and weighing
all circumstances, a man may presume or despaire, as
he who hopeth, what he hopeth, and when he hopeth.
So in religion, there is εὐσεβεία, ἀσεβεία, and δεισιδαιμονία,
Atheisme and superstition are both defects in religion,
but in the true worship of God we cannot exceed.

So in justice, as it is justice we cannot exceed; but yet
when we respect the circumstances, as the persons to
whom we doe justice, when we doe justice, or where,
we may exceed or come short, *Prov. 17. 17.* these two
are equally abominable before the Lord, to let the
wicked goe free, and condemne the just; to condemne
the just is the excesse, and to spare the wicked is the de-
fect

fect in iustice. So *Levit. 19. 15. Yee shall not respect the person of the poore* for his poverty, that is the excesse; nor *honour the person of the mighty* for his riches, this is the defect, *1 King. 20. 42. Because thou hast let goe out of thine hand, virum destructionis*, that is, a man whom I appointed to destruction, or *virum retis mei, the man of my net*, that is, the man whom I caught in my net and delivered unto thee that hee should not escape; now when *Achab let Banhadad goe free*, this was a defect in iustice.

□□□ } Destructio
" " } rete.

David had many worthy captaines, if he had given to the most worthy for his worthinesse 8. and to the meaneft of his worthies but 4. this had beene equality in distributive iustice: but if hee had given them both 8. here he had failed also in excesse, for he had given the one more than hee deserved, and here hee should have beene *nimum iustus*.

Simile.

But the Lord of the vineyard gave a penny alike to all these who wrought in his vineyard, to these who came at the fixt houre, the ninth houre, and at the eleventh houre, *Matth. 20.* this might seeme not to bee equall iustice.

Obiect.

This was not distributive iustice but commutative, for he that was the Lord of the vineyard said, *Did not I agree with you for a penny?* So in commutative iustice if a man should not give fifty for that which is worth an hundred pounds, he faileth in the defect, and if hee should have given two hundred pounds for it, then hee should faile in the excesse, for liberality hath no place in commutative iustice in buying and selling, hee who giveth more then the thing is worth to the seller, he is not *nimum iustus* for he wrongeth the common-wealth and doth hurt to himselfe.

Answ.

Liberality hath no place in commutative iustice.

But when he taketh hurt to himselfe he doth no man wrong, *quia injuria non fit volenti.*

Obiect.

What is meant by being righteous overmuch.

Mediocritas est privatio excessus & defectus.

Conclusion,

Liberality maketh a man resemble God.

Yet notwithstanding this is not good commutative justice: in respect of liberality this may be a good action, but consider it as it is commutative justice, it is the sinne in excesse; because it keepeth not *medium rei*.

When the Preacher saith then, *Be not righteous overmuch*, it is to be understood also in respect of mens conceit, who thinke themselves *too just*, for *vers. 20.* the Preacher saith, *there is none just in the earth, who doth good and sinneth not.*

The way to reduce too much righteousness to the *medium* is to reduce it to the Law of God, which is the onely rule of perfection to all vertues. The Philosophers hold that the way to reduce extreames, is to bring them to the midst, as they make mediocritie the midst to the two extreames, but mediocritie being but a privation it cannot be the rule of any vertue.

The conclusion of this is, The onely rule and square of justice is the golden rule of the Law, and if we cleave to it, we shall never decline to the right hand nor to the left, *Iosh. 1.*

CHAP. V.

Of Liberalitie.

Acts 20. 34. It is a more blessed thing to give than to receive.

Liberality is a vertue which maketh a man resemble God himselfe, *who giveth freely and upbraideth not, Iam. 1. 5.* Wee doe not reade in the Gospell that Christ used these words, but by consequent it may be gathered out of sundry of Christs speeches, as *Luke 16. 9.* and

and out of the parable of the Talents, and by that sentence which Christ shall give out at the last day, *Come yee blessed, when I was hungry yee fed me, &c. Matth. 25.*

It is a more blessed thing to give than to receive.

First, because a man can give nothing unlesse he have it, and to receive implyeth a want; and therefore to give is better than to receive.

There is *bonum honestum* & *bonum utile*, and as farre as honest things are preferred to profitable things, so farre must *giving* alwayes be preferred to *receiving*.

Honest things endure longer than profitable things doe, for the memory of *receiving* perisheth with the gift, but that liberall honesty which consisteth in *giving* perisheth not with the gift, because it dependeth upon him who giveth it. By accident indeed the memory of the gift may be lost through the forgetfulness or unthankfulness of the receiver, but yet it deserveth still to be had in remembrance, and that which is most durable, is alwayes most to be loved.

Dare est docere apud Hebraeos, and lakah, accipere, est discere, Pro. 2. Donum tribuam vobis, id est, doctrinam, and as farre as the master exceedeth the scholler, so farre doth *giving* exceed *receiving*.

The Divines marke, that the most excellent sort of prayer is thanksgiving, and it is to be preferred to petition. Why? because it is better to give than to receive; there are many ready to petition, but few to give thanks, of the ten lepers there came but one againe to give thanks.

If we shall compare prodigality and avarice together, wee may understand that to *give* is better than to *receive*, for the prodigall man is not so bad as the avaritious man, as the Philosopher proveth by many reasons.

First, the prodigall man helpeth many, but the avaritious man helpeth none.

Reasons proving that
is a more blessed thing
to give than to take.

Reason 1.

Reason 2.

Reason 3.

Reason 4.

Reason 5.

Reason 6.

The prodigall is not
so bad as the avariti-
ous man.

Secondly, prodigality commeth neerer to liberality than avarice, because the prodigall man hath a desire still to doe good to others, as the liberall man doth, and it is a griefe to him to receive as it is to the liberall man.

Thirdly, prodigality cureth it selfe by bestowing, but avarice heaping up riches groweth worse more and more daily.

Three degrees of prodigality.

Fourthly, prodigality is cured by age, but avarice groweth with age, therefore prodigality is a lesser evill then avarice, and sheweth us that it is better *to give* than *to receive*. Hee is a prodigall man who giveth all to others (although they bee not altogether unworthy) which is necessary for himselfe; but he is worse, who giveth both his owne and other mens goods which hee taketh by robbery to any sort of men, whether good or bad: but he is worst of all who taketh from other men and giveth onely to the bad; so he is a wretch who giveth not according to his power, but hee is a greater wretch who keepeth both his owne and other mens, and bestoweth nothing upon the poore, or upon any other; but he is worst of all who denyeth himselfe the liberall use of the creatures, and yett taketh from others by hooke and by crooke. By this wee may consider, that some prodigall men are worse than some wretches, but if we shall make an equall comparison and compare the prodigall with the wretch, hee shall alwayes be found worse.

Three degrees of avarice.

Reas. 7.
Arist. lib. 9. Eth. cap. 7.

The Philosopher saith, these things which are done with great labour and expences men make more account of them, and esteemes more highly of them than these things which are more easily done, but *to give* a benefit is more hard than *to receive*; and hee sheweth the same in borrowing and lending, he who borroweth would wish the lender not to be at all, but the lender wisheth well alwayes to the borrower, therefore it is a
more

more blessed thing to *give* than to *receive*; and although he saith that the giver should forget the things which he gave, and the receiver should alwayes remember them, yet he shewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that hee hath received.

Lib 7. cap. 7.

But how can it be a more blessed thing to *give* than to *receive*, seeing he who *giveth* depriveth himselfe of that which he *giveth*, and he that *receiveth* hath it? the end of *receiving* is to have, and the end of *giving* is to want, and seeing all things are measured by their end, it may seeme that *receiving* is more blessed than *giving*.

Object.

God who is most blessed *giveth*, and yet loseth nothing. Againe, when men *give*, they should not so *give* to deprive themselves of all things; neither is every sort of *giving* better than *receiving*, for it is a better thing for a man to receive something from his friends to maintaine his family, than for another prodigall to wast all his owne: but it is meant of this honest liberality which is given with discretion, whereof the Apostle speaketh, *2 Cor. 8. 13, 14. I meane not that other men be eased, and yee be burdened.* Thirdly, the thing which they give, they lose it not, for their honest liberality is a thing permanent and increaseth their honour and liberality.

Ans.

How a man may receive things lawfully.

But if it be more blessed to give than to receive, then the rich mans riches make him to bee in a better case than the poore man who had nothing to give.

The rich mans riches make him not to be in a better case than the poore man, for it is the heart that the Lord looketh upon in *giving* and not the gift. Christ preferred the widowes mite to the great offerings of the Pharises, and a cup of cold water given to a Prophet in the name of a Prophet maketh a blessed giver. Christ at the latter

Object.

Ans.

Giving measured according to the will and intention of the giver.

latter day will say, *Come yee blessed of my Father, inherit the kingdome prepared for you before the foundations of the world, for when I was naked yee cloathed me* : this will be pronounced to moe poore ones than to rich ones, who had never scarce meat and cloth for themselves; the liberality is accepted here according to the will, and not according to the deed.

Conclusion.

The conclusion of this is, that the avaritious is worse than the prodigall, but the Lord liketh a cheerefull giver, the liberall soule shall be made fat, and he that watereth shall be watered also himselfe, *Prov. 11. 25.*

CHAP. VI.

Of Contentment.

Phil. 5, 12. I know both how to abound, and how to suffer need.

A hard thing to keepe a mediocritie.

Riches more dangerous than poverty.

THere is no condition or estate of man that can keepe a mediocritie. If wee be full then wee waxe wanton, and if we be hungry then we grudge; *Agur* knowing how dangerous both these estates were, prayeth the Lord to give him neither *poverty nor riches*, but to feed him with food convenient, *Prov. 30. 8.* not to give him poverty, lest he steale and take the name of God in vaine; and not to give him riches, lest he deny him, and say, *Who is the Lord?*

The *Israelites* when they wanted flesh they murmured, and when they had quails in abundance they surfered; but *Paul* can be content in any of the conditions alike. For a man first to be rich, and then to be poore, and then to be rich againe, he may the better learne to be

be content in any of the estates, as *Iob* who saw three changes, first he was rich, then he was poore, then he was rich againe: So if a man hath beene first poore, then rich, then poore againe, he will be more content in any estate. *Zeno* the Philosopher when hee had left a ship loaded with goods, and nothing being left to him, said, *benè sanè agis ô fortuna, quòd ad pallium illud obsoletum me revocas, & ad strom me redeigisti*, that is, that thou hast brought mee backe againe to a poore estate, and made me to professe philosophy. But for a man that hath been onely rich to fall to poverty, is a very hard case, for it is to be deprived of the comfortable meanes whereupon he should live, which in the Scriptures are called a mans life: *shee spent all her living upon the Physitian, Luk. 8. 42.* in the Greeke it is, *ὅλον τὸν βίον* her whole life, because riches are the meanes to entertaine a comfortable life. It is as hard a thing for a poore man to lose his little stocke, as for the rich man to lose his great wealth, and *Seneca* said, *Non minus molestum est calvo quam comatis evellere pilos, & aequè pauperi ac diviti tormentum*; but it is a harder case when a man becommeth rich that hath beene very poore, how to carry himselfe well.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and povertie maketh him but to steale. *Salomon* for all his wisdom in his abundance forgot himselfe. In our naturall estate and complexion of body, wee see that men die sooner through abundance of blood than through scarcitie of blood; and experience teacheth us, that Lunatics in the wane of the Moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up; so men in povertie are sober, but in abundance doe forget themselves.

When

Iob his contentment
in his three estates.

Riches are a mans ci-
vill life.

Abundance more dan-
gerous than want.

Simile.

The order of the di-
vels tentations.

Simile.

Paul could be con-
tent in any estate.

Quest.

Ans.

Cog-
nitio { διανοητικὴ
 ἐμπειρικὴ
 ἀποκαλυπτικὴ

What is meant by a-
bundance here.

When the Divell tempted our Saviour Christ, *Mat.* 4. his first temptation was but the hungry temptation, to *turne stones into bread*; but his last temptation was the full temptation, hee would give him *all the world if he would fall downe and worship him*. By the order of the Divels temptations we may know which is the greatest temptation, for the Divell keepeth the greatest temptations last. It is observed that these who live in the north parts of the world if they goe towards the south under the hot climate, then their stomacks begin to faile them and they die soone; but these againe who dwell in the south climate, bring them towards the north, and then their stomacks begin to mend; so bring a man from poverty to riches, that is, as it were from the north to the south, then he dieth: but bring him from riches to poverty, from prosperity to adversitie, that is, from the south to the north, then he may live; but let *Paul* have abundance of scarcity he can use both: hee saith of himselfe, *2 Cor. 6. 10. as having nothing, and yet possessing all things*, that is, he was as well contented in poore estate, as in his great plenty and riches; so if he had had abundance, he could have used it so moderatly as if he had had nothing.

How could *Paul* know this, that he could abound as well as want, seeing he had never prooffe of abundance?

There is a threefold knowledge of a thing, the first *ἐμπειρικὴ* experimentall, the second is, *διανοητικὴ* gotten by discourse, and the third is *ἀποκαλυπτικὴ* gotten by revelation. *Paul* had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

To abound here is not meant of excesse, but hee speaketh here after the manner of the Hebrewes who take *to be filled* and *to be drunke*, for that which sufficeth without excesse, So *Gen. 43.* and *Phil. 1. 10.* and the He-
brewes

brewes observe that this word [*Sacar*] is one of these words *qua vergunt in extremum*, that is, this moderate drinking is set downe under the name of drunkenesse, and if men take not heed to themselves in this liberall use of drinking, they may bee soone overtaken and become drunke; but *Paul* by the grace of God would have kept himselfe within the lists if hee had beene in this estate to have abundance.

He saith *I have learned*, *Phil. 4. 12.* in the Greeke it is *μύσθημα* *sacris initiatus sum*, and he that was initiate this wayes to the Lord, was called *μύσθημα* *initiatu*: we must be longtime trained up and separated to Gods service, if we would learne this lesson, and he was a perfect man that could live patiently, *in afflictions, in necessities, in distresse, in stripes, in tumults, in labours, in watchings and fastings*, *2 Cor. 6. 4.* but it was more that hee could use abundance well. *Benjamin* was called *ittarjad*, because he could use both hands, and they were a notable tribe; but this is a greater skill, to use poverty well at the left hand, and riches at the right hand.

The heathen said, *infelicitatis genus esse, fuisse aliquando faelicem & tunc miserum*, that it was a kind of unhappinessse to have beene happy, and then to become miserable: but *Iob* sayd, *the Lord hath given, and the Lord hath taken, and he sinned not with his mouth*, *Iob 1. and 2.*

Secondly, the heathen sayd, *Latiores videbis quos nunquam aspexit fortuna, quam quos deseruit*, that is, They looke more cheerefully who n fortune hath never favoured, than those whom fortune hath left, but *Paul* is as glad in his poverty as in abundance.

Salomon saith that *the prosperity of fooles shall destroy them*, *Prov. 1. 32.* But prosperity would never kill the wise Christian *Paul*.

שכר inebriari: non
semper in vitio ponitur
ut Gen. 9. 21. sed in-
terdum declarat libe-
ralem vini usum qui
modum non excedit.

To be content in any
estate is a lesson hard
to be learned.

CHAP. III.

De connexione virtutum.

2 Pet. 1.5. *Adde to your faith vertue, and to your vertue knowledge.*

How vices may be said to be coupled together.

Vices are not coupled together, as feare and boldnesse, prodigality and avarice; thus farre vices may be said to be coupled together, first in the fountaine, for as prudence is the beginning of all vertues, so is imprudencie of all vices; Secondly, every vice departeth from vertue and striketh against it. *Every good gift cometh downe from the Father of lights, 1am. 1. 17.* So every vertue fighteth against vice.

Morall and theologicall vertues are not essentially coupled together.

Morall and theologicall vertues are not essentially coupled together, for faith is not of the essence of morall vertues, neither are they defined by it: for morall vertues are *habitus electivi consistentes secundum rationem*, but faith is not such, therefore faith and morall vertues are not essentially joyned together.

Theologicall vertues are not essentially coupled together.

Secondly, theologicall vertues are not essentially coupled together, farre lesse are morall and theologicall vertues: faith shall cease in the life to come, but charity shall be perfected, 1 Cor. 13. 13. Faith and workes are not essentially joyned together, for they are in divers categories.

Obiect.

Faith worketh by charity, Gal. 5. 6.

Ans.

Faith worketh by charity, because charity followeth it as the effect: there is *duplex forma*, *assistsens vel constituens*; *Assistsens*, as the mariner to the ship, *vel constituens* as the soule to the body, faith is *forma assistsens bonorum operum, non dans esse absolutum*.

Forma } *assistsens*
 } *constituens*.
How faith worketh by charity.

Although

Although theologicall vertues be not essentially coupled with morall vertues yet they are required for the perfection of a Christian man: one vertue hath not from another vertue that it is a vertue, but to make up one absolute perfection, it is necessary that they bee all joyned and agree in *uno tertio*. Hearing and seeing are not essentially joyned together, yet to make up a perfect man it is necessary that he both heare and see: So it is requisite that a Christian man have both morall and theologicall vertues and although these theologicall vetues immediately beget not morall vertues, yet they comfort and strengthen them, and so doe the morall vertues the theologicall. These who have their passions unsetled, it hindreth them to call vpon God, *1 Pet. 3. 7. Matth 7. 24.* So morall vertues require theologicall vertues to strengthen them, for when a mans temperance faileth his faith correcteth it, for *faith purifieth the heart.*

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

If we consider their workes materially and not consider how they did them, they may bee called good workes and approved by God, and so it is sayd that *Amaziah did that which was good in the eyes of the Lord, but not with a perfect heart, 2 Chr. 25. 2.* the workemay be good in it selfe, *Licet subiecto, objecto, & sine malo.*

But the Fathers called the works of the heathen but false and counterfeit vertues.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not perfect vertues, but they are true vertues, that is, they are not false; truth is opposite to imperfection, and so likewise to falshood. Example, *Aurichalcum* or Latten is a true mettall and not counterfeit, but it is false

Theologicall and morall vertues are requisite for the perfection of a Christian.

Simile.

Quest.

Ans.

The workes of the heathen are good materially.

Obiect.

Ans.

Truth is opposite both to imperfection and falshood.

The manner and end
of the heathens works
were not good.

false gold, if yee will respect the perfection of it, for it differeth much from gold; So the vertues of the heathen are true vertues, and opposite to counterfeit vertues, but they are false, opposite to Christian vertues.

Againe, if we will respect the manner how they did these things, and the end why they did them, then they were not good. *Alexander* when hee overcame *Darius*, hee sent backe both his wives and his concubines untouched, this he did not for the feare of God as *Ioseph* did, but onely to get praise of men. An infidell giveth almes to the poore to help the poore; although he doth this for a particular good end to helpe him in his need, yet he doth it not for the glory of God which should be the supreme and last end.

Quest.

Whether were all vertues coupled together in *Adam* before his fall?

Ans.

Thom. 1. 1. quest. 96.

What vertues were
coupled together in
Adam before his fall.

Thomas saith that vertues were coupled in *Adam* after a divers manner, for some vertues he had both the habite and the act of them, such as were these which imported no imperfection; such as were justice, charity, holinesse; others againe he had actually as they did import some imperfection, as faith and hope, for he had faith of the things which hee had not yet seene, and hope of these things which he had not as yet obtained; for he was not created in such an estate to see the things which he was to beleeve, neither to enjoy those things which he hoped for. Other vertues againe hee had the habite of them but not the act, such as imported a greater imperfection and repugnant to his first estate; such as were patience, mercy, anger, these he had not actually, but he was so created at the first: if injuries had been offered to him, he should have suffered them patiently, and to have had pitie on other mens miseries.

A



A SHORT TREATISE
 of the Numbers, Weights and Measures, used by the Hebrewes, With the valuation of them according to the measures of the Greekes and Romans; for the clearing of sundry places of Scripture in which these weights and measures are set downe by way of allusion.

EXERCITAT.

Of Numbers, Weights, and Measures.

Levit. 19. 35. Yee shall doe no unrighteousnesse in judgement, in mete-yard, in weight, or in measure.



He Lord commanded his people to deale justly and uprightly every one with another, that they might bee like himselfe who *made all things, in number; weight and measure, Wisd. 11.* By these three the equity of all things is tryed out, and therefore the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh, and measure all things, that every one of these depend upon another; for he that numbereth rightly doth measure rightly, weigheth rightly.

These three are set downe by order of nature, for number or the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must explain the rules of numbers in the Scriptures, then the

[F t]

measure

The Lord would have his people deale justly one with another.

The rules whereby every thing is measured.

measure arising from thence, and thirdly the weight, arising from them both.

The rules whereby every thing was numbred in the Scripture, beginning from the greatest to the least, according to the Hebrewes and Romanes were these.

Regula.

<i>Hebraeor.</i>	<i>Roman.</i>
Cubit. 1000.	Milliare passus 1000
	Stadium passus 125
צמר	Iugerum ped. 220
קנה	{ Calamus { cubit. 6 funiculus }
אמר	Passus ped. 5
זרר	Spithama pes. 1. 1/2
רגל	Pes palm. 3
טפה	Palmus digit. 4
אצבע	Digitus gran. 4
	Granum

The highest rule of distance is a thousand cubits, and the least a finger breadth amongst the Hebrewes; and amongst the Romanes the highest a myle, and the least a graine, whereby not onely the distance of things is numbered; but also their numbers.

What the Hebrewes mile was.

The Hebrew myle was a thousand cubits, Num. 35. 5. the bounds of the cities of the Levites are measured in the fourth verse, to be a thousand cubits, but in the fifth verse to be two thousand cubits: the first is to be understood

stood from the Citie to the wall, but the second, from the wall southward to the wall opposite northward, and so the like measure from the East to the west.

The same was the measure of the outmost part of the campe to the Tabernacle, from the south part of the campe to the north part; and this was called a *Sabbath dayes journey*, *Act. 1. 12.* so farre distant was mount *Olivet* from *Ierusalem*; but a Sabbath dayes journey is as much space as they had to goe from their houses to the Synagogues.

Againe there was *סלדיון*, the Latines called it *Stadium* a furlong, and eight of these made a myle, as *Luk. 24. 13* *Emmaus* was distant from *Ierusalem* sixty furlongs, that is, $3\frac{1}{2}$ of a mile, So *Ioh. 6. 19.* the Disciples rowed five and twenty or thirty furlongs, that is, $3\frac{1}{4}$ or $3\frac{1}{2}$ of a mile. So *Ioh. 11. 18.* *Bethania* was nigh towards *Ierusalem* fiftene furlongs, that is, $1\frac{1}{4}$ of a mile. The Apostle, *1 Corinthians 9. 24.* speaking of the Christian race alludeth to this, when he saith, *They which run as a race, run all; but one receiveth the victory.* Thus was the new *Ierusalem* measured, *Rev. 21. 16.* and hee measured the Citie with the reed twelve thousand furlongs. And *Iohn* speaking of the judgements of God which were to come upon the earth, saith, *that the blood came out of the winepresse even unto the horse bridles by the space of a thousand and sixe hundred furlongs, Revel. 14. 20.* So that a furlong is the eighth part of a mile.

Thirdly, there was [*tzamid*] *Iugerum*, an Acre which was two hundred and twenty foot alwayes in breadth and length, *Esa. 5. 10.* ten acres of vineyard shall yeeld one bath; an acre is about the third part of a furlong.

Fourthly, was [*kanna*] *calamus*, a reed and *funiculus* a line, and they had a twofold use, first they served for measuring of their ground, and building; and secondly for demolishing of their building. For measuring of

[Ff 2]

How the cities of the Levites are sayd both to be a thousand and to be two thousand cubits from the wall.

A Sabbath dayes journey what?

סלדיון.

A furlong is the eight part of a mile.

Allusion.

צמיד Iugerum.

An acre what?

קנר calamus.

A twofold use of the reede.

the

Allusion.

Allusion.

They measured their buildings with the line and reed.

The second use of the line.

Allusion.

Allusion.

כַּמָּה cubitus.

A Cubit what?

זַרְעָה spithama.

A palme or span what?

the ground, as *Ioshua* divided the land of *Canaan* by a line: to this *David* alludeth, *Psal.* 16. 6. *my line is fallen in pleasant places:* and so *Paul* alludeth to this measuring by the line, *2 Cor.* 10. 13. *We will not boast of things without our measure, but according to the measure of the line which God hath distributed to us, a measure to reach even unto you.* So they measured their buildings with the reed and line, both the length and breadth and height of them: The Angell measured the Temple to be reedified with a reed, *Ezek.* 40. and with a reed the Angell measured the spirituall Temple, *Rev.* 21. 25. *Hee that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.*

The second use of the line was for demolishing and cutting away the superfluous parts of the building, and it had a plummet or stone hanging downe from it: to this the Lord alludeth, *2 King.* 21. 13 *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Ahab.* So *Esa.* 34. 11. *he shall stretch out upon it the line of confusion and the stones of emptinesse.*

The fourth was [*sinna*] a cubit, which was a foot and an halfe; it was from the knop of the elbow to the point of the middle finger. By this measure. *Noah* measured the Arke, *Moses* the Tabernacle, and *Salomon* the Temple: this cubit was the rule of their other measures, and was laid up in the Sanctuary to be kept as the shekell was, therefore it was called the holy cubit.

The fift was [*zereth*] spithama or great palme, which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, *Exod.* 28. 17. *the breastplate was a palme long and a palme broad.* So *1 Sam.* 17. 4. *his stature was sixe cubits and a palme or a span.* So *Esa.* 40. 12. *who hath mete out the heaven with the span or palme?* and *Ezek.* 43. 14. *the ditch was a palme without the borders of the Altar.*

The

The first was a foot, a measure amongst the Romans whereby they measured their paces, and it contained three palmes.

רגל pes.

The seventh was [*tephah*] the lesser palme being foure fingers broad, *Exo. 25. 25. thou shalt make unto the table a border of an handbreadth round about*: So the thicknes of the brasen sea was a handbreadth. *David* alludeth to this measure, *Psal. 39. 6. ecce palmorum deposuisti dies meos, thou hast measured out my dayes or thou hast made my dayes an handbreadth, or foure fingers breadth in length.*

טפח palmus minor.

Allusion.

The eighth was [*etzbang*] a finger broad, this was proper to the Physitians whereby they measured their herbes and roots: of this measure mention is made, *Ier. 52. 21. and the thicknesse thereof was [arbangetzbagnoth] foure fingers*; and the High priests under the Law measured the incense [*kamiza*] with his ring finger, this was the least measure amongst the Hebrewes and it contained foure graines.

אצבע digitus.

Last was *granum*, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distances by proportion.

Granum.

Of Measures.

THe rules of numbers being found out, it is easie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length, breadth and depth; the measure of an *Epha* for dry things, and *bath* for wet things is found out; this by the Latines was called *quadrantal*, and *amphora*, and by the Greekes ἀμφορεύς, and by the Atticks *medimna*. The greatest measure for dry and wet is called *Corus* or *Chomer*, and the least is *Cabus* according to the Hebrews, Greeks and Romans.

How to finde out the measure.

Mensura Aridorum.

Heb.	Græc.	Rom.
כֹּר vel חֹמֶר		
		Culeus.
לֶחָבֵר		
אֵיפָה	μετρητὸς	
כֹּר	μίδιονος	
	κεράμιον	
	λάγηνος.	
טַאֲרָה	ἀμφορεύς	amphora.
	στάτων	statum.
	μόδεος	modius.
עֹמֶר	δοσάριον.	
קֶבֶץ	χοίνιξ	Dimensum.

Corus or Chomer the
greatest measure a-
mongst the Hebrews.

Allusion.

הַחֹמֶר

חֹמֶר הַמֶּרְתֵּם

חֹמְרִים חֹמְרִים
aceruos acervus.

As the Talent was the greatest weight amongst the Hebrewes, so was *Corus* or *Chomer* their greatest measure, and did containe as much of wet or dry, as a Camell is able to beare at once, or an Asse at twice. Therefore *Chomer* is called an heape, and an Asse is called *Chamor* from bearing of burthens, and by the Greekes υποζύγιον or *subjugale*, Mat. 21. To this *Sampson* alludeth *Jud.* 15. 16. when he had killed so many with the Iawbone of an Asse; With this Iawbone [*hahhamor chamor hhamorathaijm*] of an Asse heapes upon heapes: see how the *heapes* allude to the *Asse*. And *Num.* 11. 32. They gathered tenne homers of quails, but the Chaldie hath it, *tenne heapes of quails*. So *Exod.* 18. 14. They gathered them together [*coros & coros*] heapes upon heapes. By this we may understand what great debt that was, which the Steward sought of the Lords debter, *Luk.* 16 7. when

7. when hee sayd hee was oweing him 100 Coros of wheat; and what a great gift that was, which Salomon gave Hiram, 1 Kin. 5. 11. Twentie thousand coros of wheat, and twentie coros of Oyle; and what a great house Salomon kept, when he spent daily thirtie Coros of fine flower, and threescore coros of meale, 1 King. 4. 22.

The greatest measure amongst the Romans was *Culeus* or *equuleus*, made of Lether, which behoved to be a very large measure, for they sowed in it a murtherer, with a Dogge, a Cocke, an Ape and a Viper, because they were most like in nature to this monster, it was lesse then Coros or Chomer and bigger then Letech.

Culeus, or *equuleus*.

Letech is halfe a Chomer, and it is onely made mention of, Hos. 3. 2. I bought her to me for fiftene peeces of Silver, and for one chomer of Barley, and for a letech of Barley, that is, for a chomer and a halfe of Barley.

לֶתֶךְ

Allusion.

An *Epha* is the tenth part of a Chomer, equall with the bath of liquid measures, and the Egyptian *Mede* and Persian *Artaba*, and equall with the Greeke *μετρῆτης μέδιμνος* *κεράμιον* or *λόγηνος*, as much as an English Bushell; it contained three *Sata*, *amphoras* or *Modios*, English Pecks, and ten gomers. Thus may be understood these places that have relation to the fine flower offered in the Sacrifices, Levit. 5. 11. Thou shalt offer a gomer the tenth part of an Epha, Ezek. 45. 13. The sixth part of an Epha, and Ezek. 45. 24. He shall prepare an Epha for a bullocke and an Epha for a Ram. 1 Sam. 17. 17. Take to thy Brothers an Epha of parched Corne. *Cadus* or *hydria* is the same measure with the Epha, an hundreth Cadi of oyle, Luk. 16. 6. So 1 King. 17. 14. the [Cadus or] barrell of meale shall not waste; so Iud. 7. 16. he put in every mans hand [Cados] empty pitchers.

אֵיפָה

The Epha, what?

Cadus what?

כֶּדֶי

סֵא

Seah or Saturn what?

Seah or *Saturn* was the third part of the Epha, it was all one with the Roman *amphora* or *modius*, and it containeth fixe Cabs; hence is that in the Parable understood,

[Ff 4]

The

Allusion.

The Kingdome of heaven is like unto leaven which a woman tooke and hid in three [Sata or] Peckes of meale, Mat. 13. 33. Alluding to Abraham who commanded Sara to prepare three peckes of meale for his Guests, Gen. 18. So Ruth 2. 17. and it was about three Sata of Barley.

עומר

A gomer what?

Allusion.

Gomer is the tenth part of an Ephra, all one with the Greeke *δοσδριον*: this was the measure which every one had for his portion in the desert, *Exod. 16. 15.* the Apostle, *2 Cor. 8. 14.* alludeth to this while as he exhorteth the *Corinthians* to releve the Church of *Ierusalem* which was in great trouble in the persecution.

קב

Cab what?

Cab is all one with the Greeke *χοινη* or *σπιχνα*, or with the Roman *dimensum* or *denarius*, the sixt part of *satum* and the eighteenth part of an Ephra: then it was but a small measure of doves guts which the *Samaritans* got; for the fourth part of the kab of doves guts, was sold for a shekel, that is, a Log, *2 Kin. 6. 15.* this kab *χοινη* or *dimensum*, was the measure of mans daily food: hence wee may see it was but a little bread, which the Lord commanded the Prophet *Ezekiel* to eat, for the space of three hundred and nintie dayes, *Ezek. 4. 10.* And thy meat which thou shalt eat, shall be by weight twentie shekels a day, that is, but ten ounces of bread, and the sixt part of an Hin of water by measure, this was lesse than the fourth part of a mans daily food; for he got but as much bread every day, as sixe egges would containe, and as much water as twelve would containe.

The spare diet of Ezekiel.

The measure of a mans daily food.

The fourth part of a Kab, *χοινη*, or *dimensum*, was the measure of a mans daily food: to this measure Christ alludeth in the parable, *Luk. 12.* that the Steward is set over the whole house, that hee may give to every one *σικυετριον*, that is, the measure for every day. And in the Lords prayer he teacheth us to seeke from our heavenly father *panem* *βρισηιον*, supersubstantiall or daily bread. The Syrians call this *panem necessitatis*, *Mat. 6. 11.* calleth

lethit *σήμερον* *this day*, but *Luk. 11. 3. καὶ ἡμέρον in diem*, every day, so much as may sustain this fraile life. So *Salomon, Prov. 30. 8.* desired to be fed with food convenient, that is, sufficient and necessary: those who got all food alike were called *ὁμοχοίνοις* as getting all one measure.

Of Liquid Measures.

The greatest measure for wet among the Hebrewes is called *Corus*, and the least a *Log*, but among the Romans *Amphora* was the greatest, and the least *cochlear*.

Mensura Liquidorum.

Heb.	Grac.	Rom.	
בַּיָּה	ὑδρία	hydria.	
בִּקְעָה	ἀμφορεύς	amphora.	
		urna.	
חֵין			
בִּקְעָה חֵין	χόος	congins.	
לוג	<div> <div> Sextarius as pondo libra hin solidus centum annus hereditas, &c. </div> <div> every one of these is divided in twelve parts. </div> </div>	deunx dextans dodrans bes septunx semis quincunx quadrans triens sextans uncia.	
רְבִיעִית		quartarius	
בֶּה	<div> <div> τρυβλίον. χοτύλη. </div> <div> hemina. acetabulum. scutella. catinus. cochlear. </div> </div>		

Bath

Bath what ?

Bath was the tenth part of a *chomer*, all one with the Greeke *Hydria*, and equall with the *Epha*, 2 *King*. 12. 11. They gave the money according to number and measure: as they weighed the money to see if it were weight; so they weighed the *bath* by weighing the corne and wine to see if it was a true measure.

Two sorts of baths.

There were two sort of *baths*, as there was two sorts of *Epha's* and *sheckles*, the one was the double of the other, 1 *King*. 7. 26. The brazen sea contained two thousand *baths*, this is the great bath; but 2 *Chron*. 4. it contained three thousand *baths*; that is, of lesser or halfe baths.

Vrna what ?

The use of the *Vrna*.

פֶּרֶךְ

Vrna was the halfe of the *Amphora*, which served for many uses, as the keeping of their oyle, the Ashes of the dead, & the casting in of Lots, *Hest*. 3. 7. for there a Lot is deduced from the word *pur* which signifieth to fall, so called because the lot was cast in, and fell downe in it: but *Esay* 63. 3. it is called a *barrell* or a *Vessell*, in which they did cast the wine to betreden. The Hebrewes put bosome or lappe in place of *Vrna*. *Prov*. 16. the lot is cast [*bachek*] in the bosome or lappe, but the whole disposing thereof is from the Lord, that is, They cast in the names of men that are to be chosen, *in urnam*; but that the lot falleth upon this or that particular man, it commeth from Gods immediate providence, as in the election of *Matthias*, *Act*. 1. 26. It is a comparison borrowed from the bosome of man which is the forepart of his body, and it is transferred to signifie the inward part, or hollownesse of any thing: wherefore in this place, *Prov*. 16. 33. it is not to bee taken for the bosome of a man properly, but for the inward part of the Vessell, and especially for *urna* wherein they did cast their lots.

כֶּחֶךְ in *sinum*.

The manner how they cast their lots.

הֵין

The *Hin* what ?

Hin was halfe an *Vrna*, it contained twelve *Logs* or sextaries; halfe a *bin* was sixe *Logs*, and the fourth part of a *bin* was three *logs*; for a *bin* was divided into twelve parts, as *Exod*. 30. 24. a *bin* of oyle Olive was mixed with

with the ingredients of the holy oyle: *Num. 15. 9.* the meat-offering of a bullocke sacrificed should have halfe an *hin* of oyle; and *verse 6.* a Ramme the third part of an *hin*, and *verse 4.* a Lambe the fourth part of an *hin* of oyle: and *Ezek. 4. 11.* *Thou shalt drinke the sixth part of an hin of water*, that is, two logs, or as much as twelve egges will containe.

χόος amongst the Greekes and *Congius* amongst the Latines, were the halfe of the *hin*.

Log was the twelfth part of a *hin*, & contained so much as six egges do containe, it was equall with the Roman Sextarie, *Lev. 14. 12.* *And the Priest shall take a bee lambe and the Log of oyle*: this *Log* was also divided in twelve parts, the halfe whereof was called by the Greekes *κότυλη* & *τρούβλιον*, and by the Latines *Scutella* and *hemina*. This halfe *Log* contained six *cyathus*, so that every *cyathus* was halfe an egge or an ounce; and the Latines gave every one of them a severall name beginning at the lowest, & going upward thus: *Cyathus* or *uncia*, *sex-tans*, *quadrans*, *triens*, hence *Pf. 75. 9.* *a triental cup*, *quincunx*, *semis*, *sextunx*, *bes*, *drans*, *dextans*, *deunx*, *Lob* or *sextarius*. So that amongst the Romans who borrowed it from the Grecians, and they from the Hebrews, every whole thing was divided in twelve parts, as *centesima usura* was the twelfth part of an hundred. As was divided in twelve ounces, as *heres ex asse* is to be heire of all, and *heres ex uncia* is to be heire of the twelfth part.

Again the Hebrews divided a *Log* in foure *rebhignith* or *quartarius*, every one of which contained in measure an egge and a halfe, *2 King. 6. 25.* the halfe of *quartarius* was *acetabulum*, so called from *acerra* the hollow where the thigh-bone turneth, and the Hebrewes call it *caph*, hence it is transferred to signifie a *salser*, *Num. 7. 14.* it is called a *spoon*, the Princes dedicate twelve spoones of gold, every one weighed ten shekels of gold, that is, five ounces:

χόος.

לֹג

Log what?

The Log divided into twelve parts.

Amongst the Romans every whole thing was divided into twelve parts.

K. Da. Kimchi.

How the Hebrewes divided the Log.

קפ

How the Romans divided their ounce.

Weight ariseth from number and measure.

The talent the greatest weight amongst the Hebrewes.

ounces: the Greekes call it *χολυλὴ* or *τρύβλιον*, and the Latines *acetabulum*, *scutella*, *catinus*, Mat. 26. 23. *he that dip-peth with me [in catino or τρύβλιον] in the dish or salser.*

The Romans divided their ounce thus, the halfe of it they call *duella*, the halfe of *duella* is *Sinlicus*; the halfe of this *sextula*; the halfe of *sextula*, *drachma*, the halfe of this *scrupulus*, the halfe of *scrupulus* *obolus*, the halfe of this *siligna* or *ceration*, and the halfe of *Ceration lens*, *spelta* or *lupina*; and this is the smallest measure that can be.

of Weights.

From number and measure ariseth weight, for the two first being found out, to wit number and measure, the third is easily found out. The greatest weight is a talent, and the least is *minuta* or *lepta*. The weights according to the Hebrewes, Greekes, and Romans, are these, descending from the greatest to the least.

Pondus.

Heb.	Græc.	Rom.
ככר		
מנה		
		Libra.
שקל	τετραδραχμα. σατήρ.	Semuncia.
בקע שקל	διδραχμα.	Denarius. Numisma.
זוזים	δραχμα. δαρειχός.	
	διώβολος.	Naula.
גרה	ώβολος.	
	χαλκός.	Areola. Quadrans.
	λίπτα.	Minuta.

The

The Talent by the Hebrewes is called *Cicar*. It was the greatest weight amongst them, consisting of three thousand shekels, as may be gathered out of *Exod. 38. 24, 25, 26, 27.* there it is said that 603550. men did pay every one of them halfe a shekell. the summe came to 100 talents and 1775 shekels. The 600000 thousand men came to 100 talents, and the 3550 men came to 1775 shekels, two men paying one shekell, therefore there is a double proportion betwixt the number of men and the shekels. Now if 600000 men pay 100 talents, then fixe thousand men pay one talent, every one paying halfe a shekel; therefore a talent containeth 3000 shekels. By the talent gold, silver, brasse and yron were weighed, *Exod. 28. 39. 1 Chron. 29. 7.* In the Scriptures there were not two sorts of talents, for the Lord discharged divers weights, *Lev. 19.* So may it be said of the *Mina, shekel, Ephah, bath*, the talent was of a great weight because one man could not carry two of them, *2 King. 5. 23.*

But it may seeme that there were two sorts of talents, for it is said *2 King. 12. 30.* and *David tooke their kings crowne from off his head (the weight thereof was a talent of gold, with the pretious stones) and it was set on Davids head.* Who can beare upon his head a crowne of 125 pound weight, which a man will scarcely lift off the ground, much lesse carry it upon his head, how could the King of *Ammon* carry it on his head, and *David* after him?

1 Chro. 20. 2. *David tooke the crown of Milcom from off his head*, for this was an idol amongst them, *1 Kin. 11. 7.* which was a great brasen statue, having upon the head of it a crowne which weighed a talent of gold; but how could this be put upon *Davids* head? That place of the *Chronicles* answereth to this, when it saith, that *David set it upon his head*, first he brake this crowne, purged it by

The talent what?

The talent consisted of 3000 shekels.

What they weighed with the talent.

Obiect.

The weight of the crowne of Milcom.

Answ.

How *David* could beare the crowne of *Milcom*.

מִנָּה

Obiect.

Answ.

Mina and the talent
were not one.

What the mina is
which is made men-
tion of in Ezekiel.

שֶׁקֶל

The money was not
numbred but weighed
at first.

Two sorts of shekels.

by the fire, and changed it into another forme, neither did he put all the weight of the talent into it, but that which is competent.

Mina was the hundred part of the talent, and contained sixtie *shekels*.

But it may seeme that *Mina* was a talent, *Luk. 19. 13.* but *Matth. 25. 15* he gave so many talents to his servants, and both the Evangelists speake of one matter.

By talent there is not meant properly a talent, but a great summe; and by the scope of the parable onely this much is intended, that these who had received greatest gifts made greatest gaine, and those who had received lesser gifts made lesser gaine, and they who had received least gifts made no gaine. If the parable were understood according to the letter, a man could not bind his talent in his napkin, being such a great summe.

The *Mina* made mention of *Ezek. 45. 12.* is sixty *shekels*; the *mina* amongst the nations, some were sixty drachmas, others eighty, others an hundred, that is, fifteen *shekels*: but the Lord saith, twenty *shekels*, five and twenty *shekels*, fifteen *shekels* shall be your *Maneh*. All these divers sorts of shekels the Lord forbiddeth, and for them all he will have them to keepe a *mina* of sixty shekels. *Shekel* in the originall signifieth to weigh, *Iob 6. 2.* for at the first the money was not numbred but weighed: this the Greekes called *σατρη*, and it weighed foure Attick drachmas: the *Persians* and *Macedonians* used the same sort of money, therefore they are called *Philippici Alexandrini* or *Darici*. *1 Sam 9. 8.* Behold now in my hand is the fourth part of a shekel of silver; the *Seventy* translate it the fourth part of a *σατρη*. So *2 King. 7. 1.* The morrow a measure of meale shall bee for a shekel, or a *σατρη*. So *Matth. 17. 24* take out of the fishes mouth a *σατρη*, and give it for mee and thee, that is, a shekell.

There were two sorts of shekels, *ponderalis* & *numeralis*.

lis. The *shekel* was weighed at the first, *Iosh. 7.20.* the wedge of gold was fifty *shekels*, that is, it was of weight fifty *shekels*.

The *shekell* was also stamped and numbred, it was stamped first with the print of a lambe, and this was called *kesbitha*, and after when the tabernacle was erected it had *Aarons* rod upon the one side, and the pot with *Manna* upon the other side.

When silver is alone wee must understand *shekels*, as *Mat. 26.15.* he was sold for thirty peeces of silver, that is, for thirty *shekels*. So *Hos. 3.2.* I bought her for fiftene peeces of silver, that is, for fiftene *shekels* of silver. And sometimes the number and the matter are set down, but not the *shekel*, as *Gen. 20.16.* Behold I have given thy brother a thousand peeces of silver, that is, *shekels* of silver.

The halfe *shekel* was called *bekangh shekel* from [*bakangh*] *findere*, because it cut the halfe *shekel* in two. Every one in *Israel* payed this halfe *shekel* to the Lord both rich and poore equally when they went up to *Jerusalem*, because all equally did hold their life of God. Secondly, because all were redeemed alike by Christ. Thirdly, because the Lord accepteth of us, halfe payment for the whole; and although our service bee very defective, yet he giveth us the whole *shekel*, *Matth. 20.* he gave to them who came at the sixt houre and at the ninth houre both a penny alike. This halfe *shekell* was the tribute which the *Pharises* sought of Christ *Matth. 17.23.* although Christ was free from tribute because he was the Kings sonne, yet to avoid scandall he commanded *Peter*, goe to the sea and cast in his angle and he should pull out a fish with a *stater* in his mouth, that is, a *shekel*, which was to be payed for them every one halfe a *shekel*; this halfe *shekell* was called *διδραχμα* or *denarius*, and it had the superscription of *Casar* upon it, *Matth. 17.*

The *shekel* stamped and numbred.

When Silver is set downe alone then *shekel* is to be understood.

בַּקַּע שֶׁקֶל

Why every one in *Israel* payed the halfe *shekel*.

There

The third part of the shekell was three drachmas.

שקל

שקל

רר

How Obolus was divided.

There is mention made of the third part of the shekell, *Neh. 10. 38.* which is three drachmas: we charged our selves with the third part of a shekell.

The fourth part of a shekell was called *zuzim*, and by the Greeks *δραχμα*; and *Neh. 7. 71.* *drakemonim*, a Chalde name from which the Greekes borrow their *δραχμα*: *Luk. 15. 9.* *I have found my drachma.*

A shekell had twenty *Gerahs* in it, as *τεσσαραχμια* was twenty *oboli*, and every *δραχμα* was five *oboli*: *διωβον* was that *naula* which they put in the mouth of the dead, that they might have hastie passage over *Lethe* by *Acheron*.

Obolus was divided in fixe *areola* or *χαλκας*; this fourth was called *quadrans*, and it was divided in seven *minuta* or *μυια*, which was the least of all their stamped money. This was the widowes offering, *Mark. 12. 4.*

Luk. 21. 1. *shee cast in two mites*, which is a quadrant or the fourth part of *areola* or English farthing.

FINIS.